

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., April 10, 1930

NEW SERIES
VOLUME XXXII. No. 16

THE WOMAN'S MISSIONARY UNION CONVENTION

Tupelo, Miss., April 1-3, 1930

Walton E. Lee

In the absence of Mrs. A. J. Aven, the President, prevented from coming on account of illness, Mrs. G. W. Riley, having been chosen at a meeting of the Executive Committee in session during the afternoon, called the meeting to order in the auditorium of the First Baptist Church in Tupelo on April first at 7:30 o'clock.

Preceding the initial session, during the afternoon, was a conference led by Mrs. C. B. Wood. This Conference was in the nature of a "Round Table" discussion of a number of the different phases of the work. The discussions proved interesting and helpful.

Miss M. M. Lackey in presenting Mrs. Riley, called attention to the fact that this is the second time in the fifty-two years of the Union's history for a President to be absent—a remarkable record.

Miss Fannie Traylor read a telegram of greeting from Mrs. Aven from her sick room in the Baptist Hospital in Jackson. A suitable response was ordered sent.

"Faith of our Fathers" was sung, following which Dr. Holcomb, Pastor host, led in a devotional service in which a stirring message was brought on "The Choice of Mary." Mary learned by lingering at the feet of the Master the real meaning of the death and resurrection of Jesus, which so few have really learned, declared Dr. Holcomb. Other things will move to render a kind of service but only the truth of the death and resurrection of Christ will move to break the alabaster box was emphasized. It was truly a brief but a thought-provoking message. Some hearty words of welcome were spoken on behalf of the women of Tupelo by Mrs. P. S. Weaver, which were responded to by Miss Fannie Traylor as a substitute for Mrs. D. M. Nelson, who was appointed to make the response.

The following committees were appointed: On Courtesy: Mesdames C. Longest, Madge Fugler, Iris Carpenter, B. M. Hudson and Isham Evans.

On Enrollment: Mesdames J. M. Thomas, T. D. Heflin, Frank Thomas, J. W. Brown and O. C. Doty.

On Memorials: Mesdames Ned Rice, R. L. Lemon, S. B. Platt, J. B. West and D. C. Simmons.

"Obedience the Price of Success" was the subject of Dr. R. B. Gunter in the Annual Convention Sermon, delivered at this hour, based on Luke 5:5, "Nevertheless at thy word we will let down the net." Obedience to Christ leads to three things emphasized Dr. Gunter. (1) To a discovery of hidden resources; (2) To a revaluation of the things which we have discovered; (3) To an investment of the life in eternal things.

Let this occasion be taken to call attention to a grievous mistake that is being made in all of

LET US MAINTAIN THE LEAD

The Convention year's receipts to date show a gratifying increase of nearly \$20,000.00.

April receipts to the 5th are \$9,514.03. This is an increase for the first five days of \$1,395.54 over the first five days of last April.

We do not want to leave the impression that we believe success in the Lord's work is measured by dollars and cents.

But dollars and cents do register to a large degree the interest and confidence of the membership of the various churches.

There is always a better feeling among our people when there are no debts on our boards and institutions.

For this reason, the appeal is made for breaking April's financial record by going far beyond former gifts.

The best way to secure every kind of prosperity is to increase our investments in the Lord's work.

—R. B. Gunter,
Corresponding Secretary.

our Conventions in so filling the program as to crowd the sermon to so late an hour as that much of its effectiveness is lost by reason of the wearied condition of the audience. May the program makers ever seek to give the preaching of the Word the foremost place.

Morning Session of the Second Day

A devotional service was opened with "The Kingdom is Coming" followed by a message by Miss Traylor on Prov. 16:10, "The labors of the righteous tendeth to life." A season of prayer was engaged in for Bro. and Sister Whittingill, the Conventions of Arkansas and Louisiana meeting at this time, and the absent officers of this Convention. A conference on Personal Service and Mission Study was conducted by Miss Lackey in the absence of Mrs. R. A. Kimbrough and Mrs. P. I. Lipsey, the leaders in these Departments. It was a time for asking and answering questions that proved instructive.

Following this conference was the opening of the work of the Convention with a devotional service conducted by Mrs. H. R. Holcomb.

The presiding officer of this session was Mrs. J. W. Brown.

A solo was rendered by Mrs. R. W. Reed, of Tupelo, that greatly delighted all present. In the recognition of visitors the presence of twelve Pastors in the Convention was noted, as was the presence of one new Pastor's wife, Mrs. A. M. Hawkins, and one visitor outside the State, Mrs. A. S. Trigg, of Valiant, Oklahoma.

In lieu of the President's message, she being absent on account of illness, Dr. Wayne Alliston consumed the time in bringing an inspiring message on the Baptist Hospital, of which he is the efficient Superintendent.

A feature always fraught with interest in the
Continued on page 8

THINGS I HATE TO FIND IN PREACHERS

By A Timorous Layman

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When I was a boy my parents' home was in one respect like a myriad other homes in Mississippi; preachers—especially Baptist preachers—were always welcomed there. In those days a preacher in Mississippi could almost always be sure of finding food and shelter wherever night overtook him and that without charge—assuming that night found him near human habitation. We have not altogether given over that custom yet, I am glad to say, but preachers now pay more hotel bills than formerly.

Of course my father and mother welcomed the preachers because they were men of God, often close friends of theirs. But we children welcomed them because they were bringers of tidings, messengers from afar—though they may have come from a town only ten or twenty miles away.

It was under such circumstances that I learned to like preachers in general. They were pleasant persons to have around the house. They told good jokes over the fried chicken at supper-time. They sat up late relating long stories of their experiences of journeys by train or buggy, or in conventions and meetings, or of odd things which had happened to humble or great persons whom they knew. A few of them had been to the Holy Land, some were missionaries returned from China or Mexico or Brazil. The latter class, I think, talked the longest, being glad to have new listeners for tales always fresh to the narrators. I was never ready for them to stop when the time came to "have prayers" and for us to go to bed.

If the occasion was a convention or an association we might have as many as three preachers. In this case it was necessary that one preacher share the bed of one of us boys. I was generally selected for this honor, as it was said that I kicked in my sleep less than the others. Even so, I think I have kicked almost as many preachers as anybody in Mississippi, for we entertained a lot of them.

Because our preacher guests were such splendid men, and because they were so good to me and I enjoyed their society, I was almost grown before I learned with surprise that all preachers are not persons practically perfect. And I have never gotten over a tendency to like preachers.

But there are some qualities of some preachers which I do not like, and it is on such unpleasant topics which I, a Baptist layman, propose to write. I approach this task, as writers say, with considerable timidity, since I confess I am a miserable sinner, and much more so than I ought to be. But I feel also that I am entitled to my one say, since preachers have many times flung thunderbolts at my misdeeds from the pulpit, and often admonished me in private.

1. I don't like bumptiousness and vulgarity in preachers.

Not long ago two men got on a train on which I was riding. They sat several seats ahead of me, but in a short time, I was able to learn from their noisy talk that they were Baptist preachers, one of them evidently connected with one of our boards. It was soon evident that one of the reasons why they were preachers was that they had loud voices and tireless throats. For, spelling each other, they talked unceasingly through eight hours and parts of three States.

They were anxious to do big things in a big way. The tall one liked campaigns, evangelistic and financial. "There is a goal and a thrill about campaigns," he said. The entire car could have learned about big things they had done. But I went into another car when I heard one speak slightly of "those preachers in the sticks."

I was in the diner that night when the two preachers came in and sat several tables away. The train was in clanking motion, but I heard the plump one relate his youthful experiences as a bill-collector in a city's red-light district. There were several ladies in the diner.

After dinner I went to the observation car, but

the two clergymen happened to follow me there. Another traveller was telling the bloody story of a bull fight he had seen in Spain, and in no soft tones. In spite of all the racket I heard the tall preacher tell the other one the vivid tale of an indiscreet love affair of a religious worker (now dead) whom I had once known.

I, a member of their denomination, was mentally nauseated by their talk. What do you suppose was the effect upon others who were obliged to hear them, other persons who may have been scoffers? A writer for the American Mercury would have gotten copy for an article out of a tenth of their bumptious, vulgar conversation.

2. I hate hypocrisy in preachers.

Last January the pastor of the First Baptist Church in a city not in Mississippi went to a Robert Burns birthday banquet. There was no harm in this. The gentleman has a Scotch name. After the banquet some members of his church, in whose company he was, asked him to stop at the home of a friend of theirs. He did. Cocktails were passed to the guests. The pastor took one, saying brightly, "I'm sure there is no alcohol in this," drank it down without pausing for reply. This one might have been innocently taken. But when he took the second cocktail a little while later, he could not have been ignorant that the first was an alcoholic mixture. After the second drink he became jovial. (I was not present on this occasion, but two truthful persons who were present guarantee the accuracy of what I have told).

This same preacher, at the last election, spoke harshly against wet candidates and allowed the young people of his congregation to distribute circulars advocating the defeat of a wet candidate for State Senator. I have heard this pastor preach, but I don't expect to go to hear him again.

There is a certain Methodist pastor who is celebrated for the crowds he draws to his church. He was invited to make a trip with a group of explorers. It was an honor to be asked, for those who successfully made the trip must be brave and strong. The pastor accepted. At the height of the adventure, one member of the party had the bad taste to tell a story, the whole point of which was the expression of real profanity. Did the preacher reprove him? He did not. Did he keep silent? He did not. He laughed as loudly as the rest. How can a man teach respect for God if he can laugh when God's name is taken in vain? He was not brave enough, not strong enough.

3. I dislike dishonesty in preachers.

I think that being in debt must be one of the major troubles of preachers. And debt probably bothers a larger percentage of preachers than of any other professional men. There is nothing strange about this. They have the same need for money that other men do, but their incomes are usually smaller and their families larger than those of members of other professions. There is nothing wrong in borrowing money; it is often a necessity. The wrong comes when a debtor spends the money he gets for things he does not have to have, and lets his creditor wait unwillingly for his due. That is plain dishonesty.

Some years ago a Baptist pastor in one of the larger cities in Mississippi owed about \$16 to the company with which I was connected. He had owed us money for years. He would not pay the debt, but actually increased it. I knew that he was getting a good salary, and I read in The Baptist Record his glowing accounts of his meetings. With his income, sixteen dollars meant nothing to him. Neither did our bills, apparently, for he never replied to them in any way. Patience exhausted, the company threatened suit. The gentleman came to life and sent about half of the amount. With his check came a letter blasting us for having taken such methods against a person of his standing—and so on. He said no word of regret or apology for the delay, made no offer to pay us interest on the amount he had held out on us for years. And just what was his "standing" anyway? It was pretty low with us. This brother has moved from Mississippi. I trust that he is not standing them off

in his new home.

Several months ago I read in The Baptist Record a letter from a Mississippi preacher in which he recounted his evangelistic successes in another State. He had been crying down iniquity with zeal, and he cited special cases to show how he did it. I marveled at these things. I wondered how he could do such things, because I knew that a check which he had signed and sent to my company for goods he had received had been returned to us marked by the bank "not sufficient funds." It was not a large amount, and he had a good income, but he (though often notified) never did make that check good. If it should be announced that this brother has been suddenly asked to supply the pulpit where I am attending church, I will be the person who gets up and walks out before the sermon.

Fourthly, and finally, (as preachers say, but not often) I don't like the qualities I have mentioned in anybody, preacher or layman. It is because I am sometimes startled to find them in preachers that I mention preachers in this connection. And I have an old-fashioned notion that men who are dedicating their lives to the eradication of evil and the propagation of good ought to be a little better than the rest of us.

I said in the beginning that I had, as a boy, kicked a good many preachers. And now you will say that I am still at it. But there is a difference: I was kicking pleasant preachers then. I am kicking only unpleasant ones now. And there are not many of the latter sort.

So perhaps after all I shall not hear many cries of pain when this article is published.

—BR—

AN OLD TESTAMENT VERSE

By James E. Dean

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"My God, My God, why hast thou forsaken me?" (Ps. 22:1.)

These are the words of the Psalmist quoted by Jesus on the cross in the midst of his great agony. Both Matthew and Mark give us the words of Jesus in his own mother tongue, "Eloi, Eloi, lama sabachthani?" (Mk. 15:34.) Matthew omits the "o" of the divine name and makes it simply "Eli, Eli." But why this little difference? It is because Matthew gives the exact Hebrew words of the original Psalm, while Mark gives the word for God as ordinarily pronounced in that generation.

The last word, "sabachthani", is not the word used originally in the Psalm, for that word is "azavtani". The Psalm uses a Hebrew word which had apparently been forgotten by the great masses of the common people, and so Jesus and the Evangelists used the word commonly used and understood in Palestine when Jesus was on the earth. And we know that this word "sabachthani" is not the genuine Hebrew, but Aramaic. The old and genuine Hebrew was a dead language at that time, and the Jewish people spoke Aramaic in their homes, with their children, and everywhere else except where Greek or Latin was required. The two languages were as close akin as modern Spanish and Portuguese, and many old Hebrew words were still recognizable by the common people, as the "Eli, Eli" of Matthew indicates. This Aramaic language was called Hebrew in the popular speech of the day, as in Acts 21:40, and this is correct in the sense that the Hebrews of that day spoke it. But scholars have to make the distinction between the language of Jesus' day and the days of Moses and David. David and Simon Peter could not have understood each other if they had met face to face. There are many other evidences of this in the New Testament. When Jesus said "Talitha, cumi" to the daughter of Jarius he was speaking Aramaic. Rabbi and rabboni are Aramaic terms, and so is "Abba", father. The Hebrew for father is "Ab". Aramaic is not merely a later stage of the Hebrew language as some might be inclined to think. It is the same language spoken in Aram (that is, Syria) in the days of Elijah and Ahab.

The Baptist Bible Institute,
New Orleans.

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Housetop and Inner Chamber

Dr. A. W. Lamar resigns at East Point, Ga., on reaching his eighty-third milestone in life. He was pastor of Central Church in Memphis nearly fifty years ago.

We are sorry to learn of the destruction by fire of the house of Shiloh Church, near Okolona. This church is served by brother L. C. Riley of Okolona, who preaches for them two Sunday afternoons in each month.

Some of the daily papers carry the picture of the pope praying at the altar in St. Peter's for the persecuted in Russia. He must never have read that passage in the sermon on the mount about entering into the closet.

Many of our people were interested to learn that Miss Jessie Purser and Mr. David Miller were the winners in the state contest among high school pupils for honors in debating. These names sound like good Baptist names.

In this closing session a waning of the crowd was noted, but to the end an unusual number remained and the Convention closed on the mountain top, where Mrs. Lawrence led for a vision of lost millions and the good women went down to take up the task.

It is good to hear that Brother J. B. Quin, of Prentiss, is getting back to strength and health. He is preaching now for five churches and says he is "enjoying it wonderfully." He finds that the opportunities of a "country preacher" are simply limitless.

Last week there was published an advertisement in the Record of Interior Oil Co., recently organized in Jackson. We do not know anything about the oil business, but we know some of the people in this company and their integrity and judgment are as good as the best.

Dr. Harry Leland Martin will assist Dr. I. D. Eavenson in a Revival Meeting at Cleveland, beginning on April 13th. The singing will be in charge of D. Curtis Hall. The prayers of the brotherhood are earnestly requested.

—I. D. Eavenson,

Cleveland, Miss.

Pastor Cothorn is conducting a meeting in his church at Piave with brother Atley J. Cooper, of Clinton, in charge of the music. The following week brother Cooper and Evangelist Bryan Simmons will hold a meeting in the Great Southern Lumber Camp, near Georgetown. On the 24th of the month Brother Cooper will be available for another meeting.

Pastor H. L. Carter, of Central Church, McComb, has been assisting in a good meeting at Mounds, Ill. He returned home in time to conduct a training school in his church beginning Apr. 6. He has with him brother E. C. Williams, who teaches the Manual and T. W. Green, who teaches Old Testament Studies. The pastor is teaching the People called Baptists.

The Editor regrets that he was unable to attend the meeting at First Church in Jackson, in which Pastor W. A. Hewitt was assisted by Dr. J. E. Dillard, of Birmingham. We heard only one sermon, the last in the series on the New Testament Portrait of Jesus. All of these sermons were said to be rich in the meat of the word, and the church membership was edified.

"Easy Street" is a new book by Roger W. Babson. All that Mr. Babson writes is worth reading. This book reminds you of "Acres of Diamonds" which had such a wide hearing and circulation, as it is a story of one who wandered from home in search of opportunity and finally came back to discover it in his old home community. You can get the book for \$1.00 and read it in half an hour.

A white man in New Orleans was recently convicted and sentenced to death for killing a negro girl.

The Sunday School Board at its recent meeting in Nashville approved the plans for Summer conferences at Ridgecrest in 1930.

Rev. O. C. Cooper goes from Farmerville, La., to Sulphur, Okla. He gives the name of J. M. Boat as Chairman of the pulpit committee.

Mrs. Annie C. Mundy who recently died in the Virginia Baptist Hospital, left \$30,000 to this institution for endowing a memorial room.

Rev. H. C. Clark is making the change from Harpersville, Miss., to Crystal Springs, Miss. We understand he has accepted the call to Shady Grove Church, Copiah County, and others.

Mr. G. H. Clarke resigned as recording secretary of the Baptist Board of Virginia after fifty-two years of service in this capacity, in which time he missed only one annual meeting.

Our ever-faithful subscription clerk in the Record office is feeling good because churches and individuals have recently shown a fine spirit of cooperation in sending in their renewals. This is deeply appreciated, and we hope it will continue and be unanimous.

The monthly denominational program over radio station KWKH from the First Baptist Church, Shreveport, will be given from nine to ten o'clock Sunday night, April 13th, and will be dedicated to the Baptist Seminaries of the world with Dr. L. R. Scarborough, of Ft Worth, as the speaker.

Rev. R. H. Lambright, one of our Mississippi men who has been for several years in Tennessee, goes from the pastorate at Kingston, Tenn., to be Registrar and Publicity Director for Carson and Newman College, the Baptist college for east Tennessee. He was at one time Associate Dean and Field Secretary for the college. He has done good work in the pastorate and school room.

Brother C. E. Allman of Wesson is said to have accepted the call of Fifth Avenue Church in Hattiesburg, and will begin his work there May 1. Since the resignation of Pastor Youngblood, who went to Forest, Fifth Ave. pulpit has been supplied by Prof. B. Locke Davis of The Baptist Bible Institute. Brother Allman and his wife are well trained and thoroughly dedicated to the work.

The number of readers of The Clarion Ledger has continued to increase and there is a reason. The paper grows better, and recently the proprietors, Hederman Brothers, have begun publishing a Monday edition which makes it an every day in the week paper. The managers and editors of The Clarion Ledger have been highly and justly commended for their enterprise and the great service they are rendering.

"Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it". These words of Jesus are very pertinent today. It is not worth while to live long unless the life is spent in service to God. Why seek to prolong life if it has to be done by avoiding hard work? If one loses his life or shortens it by faithful service to God and his fellowmen he has only really found the true purpose of life. Some one has said that it is to the everlasting honor of missionaries that they die early. A gray head is only honorable if found in the way of righteousness. Somebody said he would be ashamed to show his face in heaven before he was eighty years old. But it would be worse to go to heaven at ninety if this long life were purchased at the cost of duty neglected.

The daily reports from the Naval Conference in London, indicate that it seems improbable that any five power agreement to be reached by which naval construction will be limited. This because of the differences between the viewpoints of France and Italy as to the ratio of their ships. But the other three powers, the United States, Great Britain and France seem to have come to an understanding by which a holiday in building ships will be declared, and the tax payers somewhat released. Thus do the economic forces and the desire for peace unite to bring relief.

On Tuesday of last week a meeting of the trustees of the Mississippi Baptist Orphanage was held in Jackson, at which Mr. and Mrs. W. E. Thompson presented their resignations as superintendent and assistant superintendent of the Orphanage. The resignations were accepted to become effective as soon as arrangements could be made for the temporary or permanent management of the institution. The resignations were accepted. The trustees then in a body tendered their resignations. These resignations could, of course, be made only to and considered by the Convention Board, or the Executive Committee of the Board, as the Convention Board is the only body authorized to act for the Convention between sessions. There are eight members of the Executive Committee, living in different parts of the state. These have been called to meet in Jackson Monday, April 7. Information from that meeting will be given probably in this issue of the Record. Now is a good time to turn all swords into plowshares.

CITY OF DESTINY

"New Orleans is a city of destiny which will almost certainly double its population in the next quarter-century. Removal of the flood menace, which is now certain, and the development of a great system of water-transportation are two powerful factors which will contribute to the rapid growth of your great port."—Herbert Hoover.

In this "City of Destiny" is located the Baptist Bible Institute—the "Child of Providence and Prayer". Will Southern Baptists see the value of this strategic location and help to strengthen and perpetuate this destiny-determining institution here in New Orleans?

—W. W. Hamilton.

Baptist Bible Institute,
New Orleans.

LILIES AND THE LORD OF LIFE

(By Samuel Judson Porter)

Lilies wrapped up in the mire,
You are stirring with desire
Darksome depths to leave and climb
Upward into light sublime,
Tender lilies, growing green,
Calyxes so crisp and clean!
Graceful lilies, bursting white
Into petals of delight!

Queenly in your dainty dress
Richly wrought in loveliness,
Pretty, precious, soulful things,
Round you lavish fragrance clings.

Lord of Life supremely fair,
Brighter than the lilies are,
Spring up in my heart and glow
Like the lilies when they blow.

Bring the lilies to adorn
With their beauty Easter Morn
On which Christ the Lord arose,
Making conquest of all foes.

Glorious Resurrection Day!
Let thy mighty dazzling ray
Blaze in splendor through the gloom
Round our lilies at the tomb.

From our narrow prison home
Like the lilies we shall come,
Robed in beauty we shall rise
Bathed in glory from the skies.

Washington, D. C.

Editorials

INGENIOUS OR INGENUOUS

Don't get your feet, nor your tongue, tangled up in these words. They look and sound very much alike, but they are quite different. The difference of one letter makes the difference between east and west, possibly between the highest hill and the deepest hell. Even the dotting of an i may do the same. Students of Christian history know how the theological world was once divided by the insertion of that little letter, or its omission, in a word—and still is divided.

But a case in point will tell better what is meant here. Recently someone was giving an account of a fine sermon he had heard. The preacher's text was, "And a man's foes shall be they of his own household". And he was evidently ingenious in his way of handling it—not ingenuous. For his purpose was to show that a man's nearest friend or most intimate household companion, one who remained on good terms with him, might be and sometimes is the one who is doing him the greatest moral and spiritual injury. He went on to speak at length of those who were commonly but mistakenly considered one's worst enemies. For instance one who stole your property, or one who took your life, or one who sought to injure your reputation. None of these, said the preacher, are the ones who probably do you the most harm. But the one who is your boon companion, who has a bad influence on your conduct and life, this man is really, though unintentionally your worst enemy.

This was his ingenious interpretation of the saying of Jesus that "A man's foes shall be they of his own household". It was ingenious but far from ingenuous. That is it was a smart trick, but absolutely false to the meaning of the scriptures. It had absolutely not one iota of truth in it so far as interpretation of the scripture is concerned. It was an abuse and misrepresentation of the scripture, for Jesus had no such thing in mind as the preacher had in mind, and was endeavoring to get into the minds of his people.

It is not meant here to say that what the preacher said was not true. It may have all been true, but it was not what Jesus was teaching. And the preacher is supposed to be delivering the message of Jesus; to tell the people what Jesus said and taught. To use the words of Jesus to give authority to some other idea which was not in the mind of Jesus is a perversion of one's mission as an ambassador of Christ. Just as much so as if Jesus had said something about a man's having bare feet, and we should report that Jesus said he had bare feet.

This is what we mean by being ingenious, instead of being ingenuous; of being smart instead of being sincere and genuine. And our reason for it is that there is a growing tendency, almost an ambition, among some "interpreters" of scripture to find something in a passage that nobody ever saw or heard of before. It is to be cunning at the expense or risk of being criminal.

James counsels those who deal with the word of God to be "slow to speak", to be cautious what they say, to be sure they know what they are talking about, to be careful that their teaching is according to truth. There is plenty of scripture to teach every truth that our people need, and there is no need of wresting the word of God to find something attractive or pleasing. And this is as applicable to Sunday School teachers and parents as to preachers in the pulpit. Don't take a passage of scripture to exercise your ingenuity on. Better for us if we can open our hearts and minds to the word and let it speak to us, asking the Holy Spirit to help.

It is hardly necessary to say to the reader that when Jesus said "A man's foes shall be they of his own household", he was preparing them for the inevitable conflicts and divisions which would be made in the world by the preaching of

the gospel, and the purpose of those who heard it to follow in the footsteps of the Master. This would result in persecution for which they were to be prepared.

OUR EDUCATIONAL SITUATION

Again let us say that it is a healthy indication that the brethren are discussing our educational situation. Brother J. W. Lee has a serious word in this week's Record which you will of course read, or have read. The editor has no desire to take more than his share of space in this discussion, and his reason for speaking so often is his deep concern for our colleges, his thorough conviction of their worth to all the work, and his earnest desire to see them fulfill their mission and be adequately supported.

Brother Lee sets before us the condition as he sees it, and suggests some possible ways of meeting the present difficulties. They are worthy of earnest consideration.

But we have this objection to the view of brother Lee, that it does not seem in some respects to be in accord with the facts and figures which the colleges furnish and which are matters of record in the office of the Education Commission. We should be glad for the colleges and the Education Commission to give all the figures in their possession. Our columns are open to them. We have not the books before us, and cannot give the figures, but we are familiar with some facts which need to be kept in mind. Here are some of them.

Some years ago bonds to the amount of \$250,000 were issued for the purpose of endowing and standardizing Mississippi College. To meet these as well as other obligations it was necessary to borrow money from time to time till the amount due the bank was about \$80,000. But most of these bonds have been paid, only two more years remaining to be paid. Thus the indebtedness for this item has been greatly reduced. The interest account becomes less and the amount due the bank has been reduced to \$59,000. It is plain that in this item we are not worse off but very much better off.

As to our credit being strained to the breaking point by the amount borrowed from the bank, there will be people who are inclined to smile when it is said that 200,000 Baptists with millions invested in education are about to go broke because they owe \$59,000 at the bank. This is less than we have owed for several years, and is a mere bagatelle when compared with hundreds of thousands owed by Baptists of other states. Whenever it becomes difficult for Mississippi Baptists to borrow \$59,000 at the bank, there is something the matter with the bank and not with the Baptists. Of course this is not all we owe. We have a borrowed indebtedness on the Education Commission, but we have been able to meet it when it was bigger than it is now, and it grows smaller every year.

Brother Lee seems to be under the impression that the colleges themselves are increasing their indebtedness. This seems to be true of Mississippi College, and for a while it seemed to be true of Clarke College. But it is not true of the Woman's College or of Blue Mountain if the reports of them coming to us are correct. And they are the ones now chiefly under discussion, for the argument seems to be about the \$20,000 annual supplement to be paid to them for standardization. At the beginning of this present session, the Woman's College seemed threatened with a deficit due to decreased attendance. But friends of the college got together and assumed the entire amount of the prospective deficit. Last year the larger part of the \$10,000 promised the college for current expenses was paid by some interested party and did not fall on the denomination or come out of the budget receipts. If we have managed to make ends meet in the past, we are not less able to do so in the future. Hitherto hath the Lord helped us. Why not set up an Ebenezer and go on to further victories?

By all this we do not mean to intimate that we do not face difficulties. We certainly do confront them now, as we have always done in the past.

But there is no reason to turn back into Egypt. If this is a God-given task we are in, God is in it too. We do not need to reckon without Him. Our schools need to prove to the people that they are doing a great Christian work. They need and we all need to keep on good terms with God. If we do His will, He will see that strength is provided for the way, and means to carry on the work.

So far as obligations incurred by the denomination are concerned, we are in better condition today than a year ago, or two years ago. That is we owe less money. Some individual institution may be embarrassed, but the obligations of the Convention are not such as to threaten our credit at the bank. To take fright at a debt at the bank of \$59,000 is like a big horse running away because it sees a piece of paper in the road.

Dr. Jno. R. Sampey, assisted Pastor Louie D. Newton in a revival meeting in Druid Hills Church, Atlanta, last week.

There were 118 additions to Temple Church, Memphis, in a meeting in which T. L. Holcomb assisted Pastor J. R. Black.

The editor is finding that a good deal of water passed under the mill during his recent illness. If any correspondence has been overlooked, this will explain it.

We have heard that having failed to secure Dr. E. Godbold for president of the Oklahoma Baptist University, the trustees are now on the trail of another Mississippian.

It is interesting to see that Dr. J. C. Massee has been helping in a meeting in a Methodist Church in Memphis and Dr. Jno. L. Hill doing the same in a Methodist Church in Nashville.

Only four states increased their contributions for the past eleven months this year over the same period last year, namely: Illinois, South Carolina and Texas. The shortage in totals was \$128,275.55.

The morning papers of April 8 reported that the Executive Committee of the Convention Board accepted the resignation of the trustees of the orphanage and postponed the election of a superintendent.

Pastor J. P. Harrington begins a meeting in Parkway Church, Jackson, next Sunday, assisted by brother J. E. Byrd. A religious census is being taken of the people in that part of the city. There have been 52 additions to Parkway in the past five months.

Dr. Wilburn S. Smith, who was ordained to the ministry at Oxford, Miss., becomes pastor of Jackson Hill Church, Atlanta, Ga. He received from the University of Mississippi the degrees of A.B. and LL.B. and from the Louisville Seminary the doctor's degree.

The program for the meeting of the Southern Baptist Convention has been published. The Convention begins on Wednesday morning, May 14, and closes Saturday evening. Twenty minutes are given to devotional service at the beginning of every session, led by Dr. J. R. Sampey.

Pastor H. W. Ellis of Columbia is assisting Pastor L. B. Cobb in a meeting at Lyon, brother D. Curtis Hall leading the singing. Brother Hall will be in a meeting at Cleveland April 13-20 in which Dr. Harry Leland Martin assists Dr. I. D. Eavenson, and then will be available for other meetings.

At a meeting of the Anglican Church Assembly a resolution was introduced and presumably passed appointing a commission to look into the relation of church and state. This arose from the dissatisfaction of the bishops of the Church of England over the rejection by parliament of the revised prayer-book recently approved by the bishops. It's a good subject to study.

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WHAT CAN BE DONE TO SOLVE OUR VERY EMBARRASSING EDUCATION PROBLEMS?

Not enough money has been given to the cause of Christian Education by Mississippi Baptists to operate our Christian colleges and keep them out of debt since standardizing them.

We have taxed our credit almost to the breaking point to retire bonds, pay interest and supplement student fees with \$25,000.00 annually to meet standard requirements.

Our colleges are not without embarrassing debts in spite of the fact that they are the beneficiaries of borrowed money in addition to sharing liberally in the Cooperative Program.

These debts were not growing less even when receiving the amount promised by the Convention for current support.

Now since the supplement is not in hand for the present session the debts are still more embarrassing.

These debts may be due (a) to a lack of good business management, (b) to a lack of patronage, (c) expensive operation made necessary by standard requirements.

Let the cause or causes be what they may the fact remains that all efforts thus far to pay debts and provide sufficient current expense money have failed.

What can be done under the circumstances?

First: Mississippi Baptists can contribute such a large sum to the Cooperative Program that the percentage allotted to Christian education will meet all requirements of our colleges. This would be a very happy solution of our troubles because all objects fostered by Southern Baptists would prosper equally with Christian education. This is what Mississippi Baptists thought would happen when they issued endowment bonds and promised a stipulated amount for current support to meet standard requirements.

Had the income to Christian education from the Cooperative Program remained around \$90,000.00 where it was when our obligations were assumed our plans would have materialized.

But since the receipts to Christian education have fallen to \$60,000.00 our hopes have been shattered, and the obligations incurred and promises made when we did not expect a falling off in receipts have become very embarrassing.

It seems, therefore, that we cannot look with any degree of assurance to the Cooperative Program to get us out of our financial troubles.

Second: We can make Christian education a preferred beneficiary of the Cooperative Program.

This would be taking care of Christian education at the expense of other causes just as dear to the hearts of Baptists as Christian education.

It would also be putting second things first which none of us should want to do. The Cooperative Program would collapse because of the excess weight of one object.

Third: Complete the endowments. This would meet standard requirements and at the same time relieve the Convention of its promises of \$25,000.00 annually toward current support.

Should this be done it would cause great rejoicing, but some of us cannot make ourselves believe or hope that this can be done by a campaign or general movement. It probably can be done by enlisting a few men or women who have large sums of money.

Right here is a task for our college men who have the ear and sympathy of rich people. Let us hope that they will give themselves to this task and succeed.

Other brethren may have something wiser and better than the above to suggest. If so let them speak.

Something must be done and done quickly.

Every moment's delay makes our college finances more distressing.

—J. W. Lee.

Mr. B. B. Jones, who has done so much for education in Mississippi, recently gave \$1,000 to the Woman's Dormitory of Oklahoma Baptist University.

A TRUE STORY ABOUT MISSISSIPPI WOMAN'S COLLEGE

After the burning of the dormitory, O'Briant Hall, in 1920, and before the brick dormitories were constructed, the college management purchased at a great bargain a two story house on Tuscan Avenue to be used for dormitory purposes. This house was in very bad repair but the girls having the real spirit of cooperation, moved into these bare looking rooms without complaint. The fact that some of these girls would have only one year in college and were having to live in surroundings like this was on my heart. I talked to some of the trustees and also to some friends of the college and they assured me that nothing could be done at that time to alleviate the conditions. One morning I was reading this passage, "The cattle on a thousand hills are mine, and the gold is mine and the silver is mine." In connection with this I read, "For whosoever asketh receiveth", and so I determined to ask God in His own way to meet this need.

After several weeks had passed, one day my husband asked me how much it would cost to fix up the place. I did not have an estimate on it and I said, "I do not know."

He asked, "Will one thousand dollars do it?"

I said, "One thousand dollars will do a great deal of good."

He handed me a cashier's check for \$1,000 saying, "This came this morning in the mail for the repairing of that building."

In the face of this wonderful experience I scarcely felt able to ask, "Who sent it?"

He replied, "The only request that accompanied the check was this, 'Do not tell anyone who sent this, not even Mrs. Johnson.'"

He never did disclose the identity of the donor and that pleased me very well indeed because as I had asked God for the help, I was glad to feel that God sent it.

SOME BAPTIST INSTITUTIONS MUST GO, BUT SURELY NOT THIS ONE

When the Southern Baptists founded the Baptist Bible Institute at New Orleans, there was a feeling throughout the denomination that this school had made a timely arrival for the kingdom. Although there seemed to be a sufficient supply of theological seminaries, there was a manifest lack of schools of a somewhat less pretentious curriculum to provide needed training for young men and women who wished to engage in various forms of Christian work but who were not able for different reasons to pursue a regular theological course. Under the pressure of this urgent need the Baptist Bible Institute came into being, approved, indorsed and fostered by the constituency of the Southern Baptist Convention. Its career has been a thoroughly creditable one. It has stood true to the faith and followed no faction. Its influence has been wholly constructive. It has given a large number of Baptist young people a solid training for effective Christian work. Its record of service is untarnished and unimpeached. It has done well what it was founded to do. But it has lacked and still lacks a sufficient financial support. Its failure would be a disaster to the Baptist cause. Some schools we can and probably must permit to die or pass out of the denomination, but surely not this one. —The Baptist.

SUNDAY SCHOOL ATTENDANCE APRIL 6

Meridian, First Church.....	792
Collection.....	\$64.11
Okolona Church.....	214
Collection.....	\$9.50
Jackson, Calvary Church.....	862
Jackson, Griffith Mem.	369
Jackson, Davis Mem.	404
Jackson, Parkway Church.....	176
Jackson, First.....	741
Waynesboro Church.....	210
Gulfport Church.....	508
Collection.....	\$367.39
Hattiesburg, Main St. (March 30).....	486

Dr. Charles A. Brooks of Englewood Church, Chicago, becomes General Secretary of the American Baptist Home Mission Society with headquarters in New York.

Dr. James Whitcomb Brounger goes from Oakland, California, to be pastor at Tremont Temple in Boston. Like their former pastor, Dr. Massee, he was once pastor of First Church, Chattanooga.

Dr. H. W. Tribble, head of the Department of Theology at the Louisville Seminary, will spend a year abroad, going for a session's work to the University of Edinburgh, and then traveling in other countries of Europe.

Pastor J. L. Boyd is conducting a school of missions in his church at Pickens this week. Mrs. John Whitworth is teaching "Lamplighters Across The Sea"; Miss Una Montgomery, "Brave Adventurers"; Miss Frances White, "Christianity's China Creations"; Miss Lackey, "Stewardship of Women"; Pastor Boyd, "Only a Missionary". In the evenings there are addresses by Pastors Ira F. Metts, J. J. Mayfield, J. L. Boyd, J. S. Riser and R. M. Dykes.

Dr. J. J. Wicker says he once went to be pastor of a church which had a rule that "no extra collections could be taken without permission of the finance committee". He says: "I threw the rule into the waste basket without a word and proceeded to ask the people as often as I wished to give to any good cause. Result, the chairman of the committee got mad, resigned and our church went from \$1,000 a year to Missions to nearly \$20,000 per year and grew by leaps and bounds."

Arrangements have been made for holding an evangelistic meeting in the northern part of the city of Jackson in May. There is no Baptist Church in this part of the city, but a place has been secured and brother J. P. Harrington will preach, and have with him a brother to lead the singing. This is a growing part of Jackson, made up of substantial citizens. The Methodists and Presbyterians are already at work there. Brother Harrington is well suited to this kind of work, as is attested by the founding and growth of his church in the western side of Jackson.

Some March contributions came in too late to be listed in the March receipts in the March issue of the Baptist Convention Bulletin. Among them was the monthly contribution from Durant Church which has made such a splendid record, increasing its gifts all the while. We have before us a report for the first quarter showing all obligations having been met for local and denominational work with a balance in the bank and a voluntary subscription to the new Church building fund amounting to about \$13,000.00. We understand the membership has not been canvassed but of their own free will and accord the members are making their contributions and their subscriptions.

At the recent meeting of the Executive Committee of the W. M. U. of the South, held in Birmingham, it was recommended that the Baptist women of the South give \$3,600.00 to the Baptist Bible Institute during their meeting in New Orleans in May. This is to provide the salary for one year for the Chair of Missions in the Institute. The women had under discussion the endowing of the chair with a gift of \$60,000, but as this did not seem likely to be done now, they recommended paying the professor's salary for one year. At the meeting of the Mississippi W. M. U. Convention last week in Tupelo, an offering of nearly \$200 was taken for this purpose to be given at the Convention in New Orleans. Mrs. A. J. Aven of Clinton, president of the State W. M. U., is on the Women's Advisory Board of the Institute.

JEWISH CHRISTIAN GOOD-WILL MEETINGS

By Jacob Gartenhaus

It was not without trepidation and a great deal of honest doubt on the part of the Baptists of St. Louis that a series of Jewish Christian Good-will meetings among the 80,000 Jews of St. Louis were undertaken at the Euclid Baptist Church March 9-16 inclusive. The meetings were held under the auspices of the Home Mission Board in cooperation with the State Board, and the 35 Baptist Churches of the St. Louis Mission Board. Two meetings were held daily; one from 7 to 8 p.m. for Christian workers, teaching them the best methods of winning the Jewish people; the other at 8 p.m. for the general public, when a message from one or the other Jewish Christian brothers was followed by an open forum of an informal discussion in which they took part through written and oral questions.

As the speakers unfolded the Word of God and its relationship to Israel, the clear teachings of the prophets and their fulfillment in Israel's Messiah, there was deeply imprinted upon the minds of Christians their debt to the Jewish people, and an unprecedented longing to bring to Israel a knowledge of the truth; and upon the hearts of Jews were laid the undeniable arguments that Jesus of Nazareth was none other than the long looked for Messiah. Into the lives of both Jews and Christians has come a new regard for each other. Thus, who can adequately sum up the results of such meetings. Eternity alone can reckon the good accomplished.

Several eminent Jewish Christians thrilled the capacity audience with their masterful expositions.

One of the outstanding features of the meeting was the presence of Alexander Kaminsky of Chicago. Mr. Kaminsky is the famous Russian violinist who was decorated by Czar Nicholas shortly before the fall of the Romanoffs, and was formerly with the Royal opera in Petrograd. About two years ago, Mr. Kaminsky was remarkably converted and immediately lost all interest in the theatre and professional performances, although he had played in many of the great cities of the world; and now this famous artist is using his musical talents for the glory of Christ. His rendition of many favorite hymns, Jewish airs, and classical selections has earned the praise and approval of every one present. A concert of sacred music on Friday evening brought to a climax the rare musical presentations of this talented Baptist man.

From the very first the interest and attendance rapidly increased, with a full house Monday night, through Friday night, when every available seat in that huge auditorium was occupied—people standing in the aisles, the balcony and the vestibules; actually hundreds were turned away. So intense was the interest that many requested that the meeting be continued, which we did through Sunday afternoon, when again the spacious auditorium was filled, and a resolution was then and there passed that another meeting be held. The ministers also at their regular meetings unanimously voted for another meeting, requesting the services of a city missionary.

Do you, my beloved, know of any greater need for a witness among the lost sheep of the house of Israel than in the City of St. Louis where there are almost twice as many Jews as in the city of Jerusalem? The door is wide open, shall we enter?

804 Mortgage-Guarantee Building,
Atlanta, Georgia.

—BR—

Pastor L. H. Miller reports to the Baptist Courier good growth in every department of his church at Biloxi, and probably the best financial report in the history of the church.

—BR—

Rev. A. C. Mason, for many years a Baptist minister in the State, passed away Apr. 3. He was living in the home of his son in Jackson. Brother Mason was reared in Carroll County. He married Miss Flowers, of Vaiden. His body was taken to Vaiden for burial.

ARE OUR SUNDAY CHURCH SERVICES RESPONSIBLE FOR OUR PRESENT DENOMINATIONAL PLIGHT?

Eldridge B. Hatcher

My deep conviction is that our denomination by misusing its Sunday church service, is thereby missing its sublime opportunity.

May I venture, by way of further introduction, the following statements.

1. The Sunday church service (usually the morning service) sets the pace for the church life and therefore for the denominational life.
2. Our present denominational failure seems due to a lack of spiritual power among us.
3. Such spiritual power comes only through close communion with Christ.
4. This communion, to be effective, must be, not occasional, but continuous.
5. The supreme question, therefore, before the denomination would seem to be How can our people be led into such close, daily communion?
6. The pastor is the only one who can do this and his Sunday service, I believe, is his chief instrument for so doing.
7. If this be true then surely the main purpose of the Sunday service should be that the congregation will, under the spiritual leadership of the pastor, be brought into such communion with Christ, there in the service, that the Spirit will endue them with power and they will be stimulated to continue such communion in secret day by day.

What an inspiring objective for a Sunday service!

But Sunday services today seem not usually to be dominated by such a purpose. Every Sunday our Protestant churches in America call their members together, by the millions, into a church service and then, as a rule, miss their opportunity by making it a preaching service rather than a worship-service. Did not Christ declare that without this connection with Him His people could do NOTHING?

Retrenchment and retreat are now spreading through our denomination and people are crying for various machinery rearrangements. But the trouble is deeper. It is a lack of power. Abolishing the co-operative-budget-program, or making any other readjustments, will not provide the dynamic. Where can this increased power of the Spirit be obtained? Chiefly in our Sunday assemblies. But not while the people are listening to a sermon in these assemblies, so much as while they are bowed and opening their hearts to God. There the power is generated and if such worship is continued daily, the power will follow daily.

We are told that the pagan religion of the Roman empire very quickly disappeared when Theodosius, the emperor, forcibly closed the temples and forbade temple services. Yes, our Sunday church services keep American Christianity in its present position, and they are the fountain-head from which flow the streams of denominational life. As go our Sunday services, so goes the denomination.

But, alas, our services today are chiefly for preaching. It was not for preaching that the Old Testament saints were called to the tabernacle, or temple, but they were called to meet God. "Build me a tabernacle," said God, "and there will I meet with the children of Israel." Dr. W. R. Cullom, in an able article in the Western Recorder, quotes a writer as saying:

"Many reasons have been adduced to explain why people do not go to church as much as they once did. Surely the most important reason is that they are not certain that they are going to meet God when they go to church. If they had that certainty they would go. The most worldly would be in the front pews, and preachers would not have to resort so often to their rather desperate expedients to attract an audience."

David in yearning for the temple service said, "When shall I appear before God?" It was to meet God that he went thither.

Neither did the early Christians in the New Testament times come together mainly to hear preaching. They came to commune with God in

prayer and praise and scripture meditation. That was the Spirit's "order of exercises". Peter's sermon on Pentecost seemed not to have been prearranged, but was an outburst to meet a sudden emergency and it was preached chiefly to unbelievers. Much preaching was done to the unsaved in those days but the Christians came together mainly for worshipful communion with God.

What is the usual order of exercises followed in our Protestant churches today? I have visited churches of different denominations in my own state and in other states and I have found, with few exceptions, that the services consisted first of some routine exercises called "preliminary"—that is, preparatory to the chief event, the sermon. That very word "preliminary" is an indictment. In these services there seemed almost no thought whatever of worship. The whole atmosphere, in several cases, suggested an entertainment, with the people's gaze caught by different performances at the front. And so often the pastor seemed utterly indifferent as to whether the audience was engaging in real heart communion with God or not.

Dean Sperry has said, "The average minister, beyond picking a scripture lesson and hymn to anticipate his sermon and another hymn to follow the sermon, probably does not give five minutes thought a week to the rest of the service and has no definite theory as to what is supposed to be happening and what he is theoretically doing in conducting public worship." This is not true of all preachers, but it seemed true of most of those whose services I attended.

Some one has said he could imagine an inhabitant from another world entering one of our services and exclaiming, "And so you call that worship!" Our services, though not so intended, might often seem arranged and conducted chiefly for snubbing Christ, the chief visitor. Who knows but that the outstanding sin of American Protestant Christianity is that of advertising its Sunday church services as "services of worship," and thus feeding its people on the mere shell, and encouraging mere formal mechanical religion,—like that of the Scribes and Pharisees.

David exclaimed, "Oh that I knew where I might find Him." Hundreds of souls slip into our church services with a similar hunger. To what extent are our services satisfying that hunger?

Are we not making a huge mistake today in building our Sunday services often around a sermon delivered in an unspiritual atmosphere to non-worshipful hearers? Some preachers prepare their sermons for the audience and fail to prepare the audience for the sermon.

A prominent Baptist leader said last week that he attended a service where two young ladies in the choir (which was at the front facing the congregation) behaved so badly—laughing, nudging each other, etc.—while they were singing, that it so annoyed him that it unfitted him for the sermon. Yes, the so-called preliminary service may prove either a benediction, or a curse, to the sermon.

I recently asked a barber concerning a gentleman in his home town who had been sick and the barber replied, "Well, he was out at Sunday School and preaching last Sunday." His idea as to that Sunday program—Sunday School and then "preaching"—is the prevailing idea. The Sunday church service is regarded as a preaching service. American pastors quite generally conform to that idea. They major on preaching—often to the neglect of heart worship.

People today, since the advent of the radio, are preached to as never before, and over the radio often come sermons from the world's greatest preachers. It might startle some of us preachers if we made up a list of sources from which people are already receiving instruction in Bible doctrines, denominational history and work, and in right living. Our Sunday Schools, the varied young people's and women's organizations and our Christian schools are all in the business of teaching religion. Our denominational periodicals and the current magazines and

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books are also joining in the "up-lifting" efforts.

But the church is the chief and almost only organization that calls people together for worship. As Dean Sperry says, "There remains therefore to the church, then, the conduct of public worship as an office which no other institution has claimed as its prerogative and peculiar mission." He also says that the outside world will respect the church more when it calls men to come to worship God rather than to come to hear the preacher.

Ah, let no pessimistic fling be taken at preaching. It stands high in the gospel program. Its history has been illustrious and all over our land noble sermons are being preached and never was spirit-filled preaching more needed than today. A mighty part preaching has played in Kingdom triumphs, and will continue to play. We should remember, however, that while preaching has helped its thousands, worship has helped its tens of thousands.

If a heavenly messenger, fresh from the wondrous worship before the throne, should come and conduct a Sunday morning worship service in one of our churches, I wonder if we should ever afterwards attach the word worship to services as usually held in our churches.

I know that the pastor must be an administrator and general superintendent also. His duties are many and varied, and in a church there should be different types of services—business meetings, strictly evangelistic services, and possibly services in which the entertainment element looms large. But of what avail are all such activities if the church does not in some service woo and win the power from above.

The overshadowing need of American Christianity is divine power,—not instruction, not organization, not stimulating credits and awards. When the apostles asked Christ about Israel and His Kingdom-program, he said that what they needed was not information but power and that they must wait in Jerusalem for this power. But today the Christian forces are not waiting, but rushing ahead on their own resources—erecting costly buildings, multiplying machineries, offering rewards and whooping up the activities, with Christ's world Kingdom-program left trailing in the dust, and a sort of spiritual paralysis creeping throughout our ranks.

Why do not our people come together and wait,—wait, obediently, in their assemblies with open hearts before God for receiving the heavenly dynamic? We are too eager for accessions and crowds and high church statistics and 100% records in outward activities.

It might be well if over many church auditoriums there flashed, in letters of fire, the words, "Ye shall receive power when the Holy Spirit is come upon you."

A writer in the Atlantic Monthly said, "Nothing would be so beneficial as to have all our pulpits silenced for a year. . . . The other phases of worship would be restored,—the worship of prayer, confession and praise and enlightened faith. Some of these are entirely gone from the churches. The people no longer pray, but listen to the minister as he prays. . . . The congregation has become an audience—a body of listeners."

No; such a stopping of preaching would be a disaster and yet the above preposterous suggestion may furnish food for thought. One of our finest city pastors wrote to me saying "Our people go to church today largely because it is respectable".

Ghandi, India's great leader, said that he almost entered the door of Christianity once but was repelled by the formality and emptiness of a service in a Protestant church which he one day attended. How little a pastor often dreams of what may result from his service if it is dominated by the consciousness of the divine Presence.

Many churches in their eagerness to meet expenses and keep the wheels whirling seem afraid to abandon their bids for large audiences and

Continued on page 16

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

WHAT SHOULD BE INCLUDED IN A CHURCH BUDGET

If it is right for each individual to divide his tithe personally and give it to the various objects of charity and to the various interests and agents of the Kingdom, then the various interests and agents of the Kingdom should look to and depend upon the individuals as such, and not upon the churches, for their support. If it is right for the various interests and agents of the Kingdom to look to and depend upon the individuals for their support, then the individuals as such and not the churches, are responsible for their support. If the individuals as such, and not the churches, are responsible for the support of the various interests and agents of the Kingdom, then the churches should not include them in their budgets, but should leave them to make their appeals for support directly and personally to the individuals.

If, on the other hand, it is right for each individual to bring all of his tithe into the churches and let them divide it and give it to the various interests and agents of the Kingdom, then the various interests and agents of the Kingdom should look to and depend upon the churches, and not upon the individuals as such, for their support. If it is right for the various interests and agents of the Kingdom to look to and depend upon the churches for their support, then the churches, and not the individuals as such, are responsible for their support. If the churches are responsible for the support of the various interests and agents of the Kingdom, then the churches should include them in their budgets and not leave them to depend for their support upon special and personal appeals to the individuals.

Again. If we find that each individual has the right to divide his tithe personally and give it to the various interests and agents of the Kingdom, the churches will not be responsible for their support and will, therefore, have no principle whatsoever to guide them in making up their budgets, but will have to be governed entirely by methods of business and by the whims and fancies of the individuals. Having no principle to guide them in making up their budgets some will think that the churches should include only local work in their budgets, some will think that only Missions should be included, while others will be of the opinion that local work, Missions, Education and Benevolences should be included, etc. Some will contend for a single budget, some for a double budget, some for a treble budget and some for no budget at all. It goes without saying, therefore, that if each individual has the right to divide his tithe personally and give it to the various interests and agents of the Kingdom, we as a denomination can never agree upon the kind of budget each church should have or upon what should be included in a church budget: we can never agree upon a plan for financing the work of the Kingdom. Yet, until we as a denomination do agree upon a plan for financing the work of the Kingdom, as we have agreed upon the other doctrines of the Bible, the various interests and agents of the Kingdom will suffer because of inadequate support and the individuals will suffer because of their being unfaithful in stewardship.

If, on the other hand, we find and agree that each individual should bring all of his tithe into the churches and let the churches divide it and give it to the various interests and agents of the Kingdom, the churches will then be responsible for their support and will, therefore, have as principle to guide them in making up their budgets. Having a principle to guide them in making up their budgets they will not be gov-

erned merely by methods of business or by the whims and fancies of the individuals. The principle will lead them to have a single budget, and included in it will be every phase of the Master's Kingdom at home and abroad. It goes without saying, therefore, that if we as a denomination agree that each individual should bring all of his tithe into the churches and let the churches divide it and give it to the various interests and agents of the Kingdom, we as a denomination will agree upon the kind of budget each church should have and upon what should be included in it; we will agree upon a plan for financing the work of the Kingdom. And when we as a denomination agree upon a plan for financing the work of the Kingdom, we will lead our people to observe it even as we have led them to observe the other doctrines of the Bible upon which we have agreed.

From the foregoing facts, it is very evident that before we can decide upon What Should Be Included In A Church Budget, we must answer the question What Should Each One Do With His Tithe? The foregoing facts also make it evident that until we agree upon What Each One Should Do With His Tithe, we cannot agree upon What Should Be Included In A Church Budget. It is also evident from the foregoing facts that if we correctly and satisfactorily agree upon What Each One Should Do With His Tithe, we can correctly and satisfactorily agree upon What Should Be Included In A Church Budget.

So the paramount and primal question for us to consider is What Should Each One Do With His Tithe?

(Continued next week)

—BR—

THE MONTH OF APRIL

—O—

(President W. W. Hamilton, Baptist Bible Inst.)

Let us take Jesus seriously for the month of April! Let us make it a month of prayer and sacrifice! Let us not only do without luxuries, but also cut down the necessities! Let us as individuals count it a real joy and privilege and attainment to suffer for our Saviour's sake, and see what we can endure for him!

Suffering is not only a test of love, but it is also a most convincing testimony. It is even more. It is a privilege and an attainment. We can make April memorable and blessed. How many of us will do so? To suffer and to sacrifice for those we love always bring riches of experience and of character far beyond any money valuation.

Would it not be well for our Southern Baptist Convention to begin this year with a day of fasting and prayer? What would take place if our Baptist constituency throughout the South should be requested to join in such a day so that throughout the Southern states there would be waiting before God in behalf of the great denominational tasks which God has given us?

Thomas was convinced when he saw the signs of the cross. Unbelief was swept away. Adoring confession took the place of doubt. The evidence of divine suffering did what testimony had failed to accomplish. Yes, Jesus is alive and breathes upon the disciples and they go forth in power.

Do our Baptist people need the evidence of suffering, the signs of sacrifice? Are we asking to be ministered unto rather than seeking opportunities for serving others in the name of our Lord? Are we failing to fill up in our own persons what is lacking of the afflictions of Christ for his body's sake which is the church?

—BR—

Miss Jettie Wade, of Sherman, Miss., has sent to this office copies of Minutes of Judson and West Judson Association through a good many past years. They are valuable additions to the historical collection.

Continued from page 1

Convention is the report of Miss Lackey, the Corresponding Secretary. The message today was "The Aftermath of the Ruby Anniversary." The Ruby Anniversary movement began in the Chattanooga Convention in May, 1927, and ended with the State Convention in Greenwood last year. From the report is culled some interesting and encouraging facts.

There were 287 new organizations formed during the past year bringing the total number in the State to 1841. The number of new organizations for 1929 was 145. (But may we add that each one was literally new and not a revision). The total for 1929 was 1889. A gain over the preceding year of only 97. The discrepancy in the figures tells the sad tale of the falling out of 48 of them. Dead, you say? Not necessarily; for less than a dozen have been reported to the office as having ceased to exist. But the quarterly roll call in the form of reports has had not even an echo of an answer. However, there is no cause for the sounding of a note of discouragement.

The Mississippi W. M. U. met by more than ten thousand dollars, her financial goal for the Ruby year. She met in full her apportionment for the Aftermath Year. The success in meeting apportionments is due in large measure to a strict observance of the weeks of prayer for State, Home and Foreign Missions through a long period of years. Mention is made of one special Ruby gift, that of \$1,000.00 by the women of the State to Miss Lackey which was sent by Dr. T. B. Ray, Secretary of the Foreign Mission Board, to Dr. Herman C. Liu, President of Shanghai Baptist College. There it was placed at interest as the Mississippi W. M. U. Scholarship Fund. The interest will be used for the education of worthy students.

Great impetus was given to the work by the 3248 Mission Study Courses which were conducted during the year.

In the matter of literature the women of the State were asked for 5165 subscriptions to Royal Service. There were sent in 4937. World Comrade's quota was 998. Nine hundred and forty-eight subscriptions were sent in. Two societies—Charleston and Shaw, were 100% in subscriptions to Royal Service. It was a constructive, instructive and visionary report.

In the unanimous adoption of some suggested changes in the Constitution the State is redistricted by the increase of the number from six to eight.

Dr. John L. Hill is no stranger to Mississippi audiences, having been on a number of programs before. He brought a great message at this hour on Mother in Daughter's Education. Few are better prepared to speak on an educational subject than is Dr. Hill, his entire life having been spent in educational work. Some general needs were expressed as an introductory to the message: (1) A need for mothers whose chief ambition is to give to the world sons and daughters who are the greatest blessing in the world; (2) Mothers who will invest as much effort in constructive effort as they do sacrifice in failure; (3) Mothers whose highest delight is found in companionship with their growing daughters. In the education of the daughter the mother has her supreme opportunity, emphasized Dr. Hill: (1) In the home; (2) As an example for the daughter; and (3) In wielding a positive influence over the daughter. A plea for the denominational school was made in no uncertain terms.

Following the address of Dr. Hill, Mrs. E. N. Pack of Laurel opened a discussion on prayer, joined in by others. It was a fitting climax to a splendid session.

AFTERNOON SESSION OF THE SECOND DAY

This session was given to a consideration of the work among the Young People under the leadership of Miss Traylor. Representatives were present from Blue Mountain, Hillman, Woman's, and State Teachers Colleges, who brought encouraging reports from these institutions.

Mrs. M. F. Doughty urged the subscription and reading of our denominational periodicals.

Miss Frances Wright of Blue Mountain College brought an enjoyable message in a special song.

creasing interest as he brought a message on "God's Call To Youth". Two incidents in the life

Dr. J. L. Hill was listened to again with interest of Jesus were used from which lessons were impressed on the Master's call. First in the home of Mary and Martha at the death of Lazarus—"The Master is come and calleth for thee". Second the visit of the young ruler—"Go sell all that thou hast and come follow me". Jesus never calls any one but that he has more to give than the one has to give who responds to the call, said Dr. Hill.

The awarding of banners always elicits interest and Miss Traylor at this hour awarded the following: Sunbeam banner to the 1st Church at McComb; R. A. banner to Tupelo; G. A. banner to Clara Harris Memorial, McComb; Y. W. A. banner to West Point; College banner, Hillman College.

Miss Lula Muscavoy, a young lady from Russia, now a student in Blue Mountain College, thrilled the convention in rendering a special song both in English and then in her native tongue.

"Mother Berry's" presence was noted in the audience and the Convention arose in special recognition of her. She introduced the young lady from Russia.

The session closed with a devotional service led by Mrs. Ben Ingram on the subject of prayer.

The entertainment by the local women is on the Harvard Plan but at the noon hour today a sumptuous lunch was served without cost to the visitors in the basement of the church. 565 plates were served.

Following the afternoon session a car ride over the city was given the guests.

EVENING SESSION OF THE SECOND DAY

"Faith Of Our Fathers" was sung, and prayer was led by Bro. Norman Roberts.

In the absence of Mrs. W. J. Davis, the State Trustee of the Margaret Fund, the report was read by Miss Fannie Traylor. On motion of Miss Lackey the son of Brother and Sister Rowe, mentioned in the report, is taken on the Margaret Fund to be supported by the women of this State.

The Training School work was presented by Mrs. J. L. Johnson, the Trustee from the State.

Mrs. H. F. Broach, appointed to lead in the discussion of Stewardship, gave her time to Mrs. Una Roberts Lawrence, who is in the Convention as a representative of the Home Board, having been in the employ of the Board for a number of years as a Missionary. It was a soul-stirring recital of the work of the Home Board in Missionary activity among the Indians and foreigners in our midst.

Dr. W. F. Yarborough, a former Pastor in the State and a visitor in the Convention from Alabama, led in a fervent closing prayer.

MORNING SESSION OF THE THIRD DAY

In a Young People's Conference that preceded this morning's session of the Convention, under the direction of Miss Traylor, there was a beautiful exhibition of World Comrade and Royal Ambassador work by the leaders in these departments in the Tupelo Church.

Misses Jewel Williams of Amory and Aileen Jacks of Greenwood told of their visit to Ridgecrest that stirred the young people with a desire to go to this Summer resort.

Mrs. Meazelle of Pontotoc illustrated how best to secure subscriptions to The Window with a dialogue between two of her Y. W. A.'s.

In the opening session of the Convention a devotional service was conducted by Mrs. S. A. Wilkinson. Gen. 24:63—"And Isaac went out into the field to meditate and lifted up his eyes and beheld the camels were coming". The message was an impression of the need of meditation and an urge to exercise the privilege more.

Time was given for the introduction of the full Entertainment Committee of the local church, the General Chairman of which was Mrs. P. S. Weaver, who introduced each member. The audience stood in recognition of the Committee and in appreciation of the faithful work in caring for the messengers and visitors. Mrs. Thomas, Chairman of the Committee on Enrollment, announced a registration of 284 messengers and 165 visitors.

The report on the Fort Worth Training School was made by Mrs. J. P. Harrington, and Miss Lackey on behalf of Mrs. A. J. Aven, the State Trustee, brought a message on the Baptist Bible Institute. Earlier in the Convention it was announced that a plan is afoot to endow a chair of Bible in the Institute in New Orleans by the Women of the South, and the women of Mississippi assumed \$200.00 of the \$3,600.00 annually necessary for this purpose. Offerings were taken at each session of the Convention in an effort to have the amount assumed in hand by the meeting of the Southern Baptist Convention in New Orleans in May next. The offerings amounted to \$158.12.

"God's Tomorrow Will Be Better Than Today" was rendered as a solo by Mrs. E. M. Topp, greatly to the delight of the Convention.

In a discussion of "Moral Standards" by Mrs. I. L. Toler three prevalent conditions were cited as needing the attention of the women, looking to an improvement of these conditions: (1) Interracial Conditions, especially as it pertains to the Negro; (2) Health Conditions; and (3) Law Enforcement. A strong plea was made for the more rigid enforcement of the Prohibition laws. The report made by Mrs. Toler was amended by a resolution putting the women of Mississippi on record as pledging themselves in favor of the existing Prohibition laws and to the teaching of Temperance in all the departments of the church and to notify Mrs. Peabody, the representative of the women in Washington before the National Congress.

In the report of the Committee on Memorials by Mrs. Ned Rice beautiful tribute was paid those who have passed away since the last Convention, notably, Mrs. J. L. Johnson, a former President, to whom Mrs. Riley paid special tributes.

In the adoption of the report of the Committee on Nominations, Jackson was selected as the place of the next Convention, with the following officers:

President, Mrs. A. J. Aven; Vice-President, Mrs. Geo. W. Riley; Corresponding Secretary, Miss M. M. Lackey; Young People's Leader, Miss Fannie Traylor; Recording Secretary, Mrs. D. C. Simmons; Chairman of Districts—First, Miss Una Montgomery; Second, Mrs. M. F. Doughty; Third, Mrs. A. L. Fitzgerald; Fourth, Mrs. J. W. Brown; Fifth, Mrs. Isham Evans; Sixth, Mrs. H. F. Broach; Seventh, Mrs. J. H. Matthews; Eighth, Mrs. I. L. Toler.

Young People's Leaders: District One, Mrs. L. R. Williams; Two, Mrs. R. A. Eddleman; Three, Mrs. J. L. Vandiver; Fourth, Mrs. J. N. Berry; Fifth, Mrs. Jack Seitz; Sixth, Mrs. W. D. Cook; Seventh, Mrs. Ethel Ferrell; Eighth, Mrs. S. A. Williams.

Members at large of the Executive Board: Mrs. C. Longest, Mrs. J. K. Armstrong, Mrs. Claude Anding, Mrs. Ned Rice.

Vice-President B. W. M. U. Auxiliary to S. B. C., Mrs. A. J. Aven.

Stewardship Chairman, Mrs. Herman Dean. Mission Study Chairman, Miss M. Buchanan. P. S. and White Cross Chairman, Mrs. R. A. Kimbrough.

Training School Trustee, Mrs. J. L. Johnson. Margaret Fund Trustee, Mrs. W. J. Davis. College Correspondent, Mrs. D. M. Nelson.

The second Missionary Message of Mrs. Una Lawrence was based on "The Keys of the Kingdom" which was interpreted to mean, that which one possesses with which to open the gospel door. It was a strong plea for a rededication of one's possessions in view of the many behind the door.

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
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Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Ireland

"GREATER LOVE HATH"

Our Savior said: "Greater love
hath no man than this, that he lay
down his life for his friends." Paul
says: "Yet peradventure for a good
man some would even dare to die." But the incidents that I will men-
tion are different from these above
mentioned.

Just today I read of a white cat
in Washington that gave her life
for her helpless kittens. The build-
ing in which her brood was located

caught on fire. The cat was seen to
run into the building in an effort
to save the kitties. She did not re-
main long in the building until she
came out all burned and suffocated.
She fell on the ground in a stupor.
Soon she came to herself. She sprang
up at once and dashed back into the
building in search of her children.
She did not return any more. She
died in the building with her young.
This was only a poor mother cat,
but it showed that mother instinct
even in the animals when their own
are in danger. A neighbor told me
of an old hen that was setting in a
brush-heap. He did not know she
was in there, so he set fire to it and
burned it up. When the heap was
burned practically up he noticed the
old hen all burned and dead. He
lifted her out and under her were
a number of little chicks still living.
She literally gave her life for her
brood.

I read a very touching story in
the papers last Sunday. A convict
in the Mississippi State prison had
a dog that he had secured some-
where. The dog went with him to
his work, shared his meals with him,
slept close by him at night. In fact
they were great pals and were in-
separable. A few days ago this
prisoner died. His dog followed the
body to the humble little
burial spot and watched the
men as they lowered his body
into the ground and covered it
with the rough clods. As the burial
party left the new-made grave, the
little dog was seen to get up on the
mound and lie down. They did not
notice the dog further, supposing,

no doubt, that he would soon follow
and return to the camp. One morn-
ing following one of the extremely
cold nights last week some one pass-
ed the little cemetery and saw the
little dog-friend still on the grave,
but frozen to death. He waited for
the return of perhaps the only friend
the poor little dog had in the world,
but the friend did not come back;
so he gave up his life in his loyalty
to one that, in his dog way, he lov-
ed.

Somehow these two incidents
touched me deeply. The cat dying
for her kittens and the dog in his
loyalty to his friend even to the
point of freezing to death rather
than to leave him shows deep in-
stinct of affection on the part of
animals for their offspring and for
a loved friend. It is said that a
dog's love for his master is more
nearly like human love than that of
any other animal. Perhaps this lit-
tle dog was a homeless waif when
this prisoner, needing a friend and
companion, took pity on him and
adopted him as his friend and fed
and befriended him for his com-
panionship more than for any real
affection that he had for the dog. In
prison with no relatives or loved
ones to associate with, this little dog
filled, as best a dog could, the vac-
ancy in this man's hard life. We do
not know his name nor the crime for
which he was confined, but it gives
us a human touch into the loneliness
and craving for sympathy and com-
panionship of these poor, unfortun-
ate men and women.

We rejoice that we have a friend
in the dear Savior who can and will

be our sympathizer and companion
in prison and out of prison if we will
trust Him; and oh! such comfort and
help He can give to our poor hearts.
He has died already for every poor
soul, of whatever depth of crime,
that they may have a Friend in life,
in death and in the judgment. Pris-
oner friends and all friends, I point
you to the Savior who died to save
your souls. He died that we might
live, and "he that believeth on Him
hath everlasting life." Sinner, there
is pardon and life for you in Jesus
Christ "The Prince of Peace."

—o—

Notes and Comments

The fifth Sunday meeting of the
Yalobusha Co. Baptist Association
convened with Scuna Valley Baptist
Church on last fifth Sunday. A large
congregation assembled represent-
ing about half the Baptist churches
in the county. We were glad to
have Rev. G. C. Hodge, State Stew-
ardship Director, present who deliv-
ered two fine addresses. Brethren
T. T. Gooch, G. E. Denley, W. C.
Henry, S. J. Rhodes, and Mrs. R. B.
Gunter also rendered good service
along with others. This young
church, only four months old, enter-
tained the large crowd in a fine way,
feeding everyone with much to spare.
It was voted to hold the County B.
Y. P. U. Convention the fifth Sun-
day in June, place yet to be deter-
mined. Had a profitable meeting.

—o—

Accusations of corruption among
our public officials has become very
common these days. The man on the
outside wonders sometimes where it
Continued on page 13

Make April a Record Breaking Month For All Denominational Causes

W H A T

Is The Strongest Appeal That Can Be Made?
Do Your Best For Christ.

W H O

Are the Judges of Your Best?
YOU—You CAN decide what your best is
a
n
d
CHRIST—Christ WILL decide what your best is.

~|| "And Jesus sat over against the treasury, and beheld how the people
cast money into the treasury."—Mark 12:4. ||~

Executive Committee of Southern
Baptist Convention

Nashville

--

Tennessee

The Sunday School Department

April 13, 1930

THE CHILD AND THE KINGDOM
(Matthew 18:1-14; 19:13-15).

GOLDEN TEXT... Suffer the little children, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven. (Matt. 19:14).

(From Points for Emphasis by H. C. Moore).

1. The Purity of Childhood furnishes a model for the man. The query burning in the disciples' hearts showed their ambition. And they were ambitious for place and power in the new Kingdom because they misunderstood it. But they must lift their eyes higher than a governor's chair or an emperor's throne. So Jesus called a little child to his side and pointed to him as their model. He was unspoiled and unpretentious; without pride, equivocation and hypocrisy; docile, confiding, affectionate. It takes the childlike nature even to enter the Kingdom. And only the childlike character can attain the spiritual greatness beckoning skyward. Jesus does not deny that there is relative greatness in the Kingdom nor check his disciples in aspiring to the highest. But he shows that we reach the heights by the path of humility rather than over the highway of warring ambitions.

2. The Peril of Childhood involves a woe to the foe. In his arms (Mark) Jesus took the infant as representative of his followers and declared that to receive one such child in his name is to receive him. He anathematized those who delude the little ones in the Kingdom. Better to be sunk in the sea by a millstone than to be a stumbling stone in the path of the weak. When occasions for stumbling come, woe to the stumbling world; but a triple woe upon him who causes the stumbling! But also we must keep out of our own way as well as that of others. When anything in us stands in the way of the soul, there is but one scriptural and sensible thing to do. We amputate the gangrened hand or foot in order to save life. We have the infected eye taken out in order to save and strengthen the eye that is left. If an operation is necessary it is better to live maimed than to die unimpaired.

3. The Protection of Childhood implies the favor of the Father. For the little ones in the Kingdom we must do more than simply see that they are not molested. We must cherish and help them. We must not look down upon them. Remember that the angels who attend them are admitted with their petitions to special favor by the Father in heaven. How tenderly he watches over his babes! And how faithfully he rescues and restores any of them who stray! Does not a good shepherd leave his ninety-nine sheep in safety and search the mountain wilds for the one that is lost and exposed? And when success ends the search, the shepherd's joy is greater over the one found than over the many not lost. No premium is put upon straying, for that is reprobable when

the weak and wayward are won from the wolfish designs of Satan.

4. The Presentation of Childhood invites the benedictions of the Lord. Jesus was very busy but fond mothers nevertheless brought their little children to him in the hope that he would touch them, lay his hands upon them, and pray for them. Since Jesus was surrounded by adults and every moment was occupied with teaching the multitudes, the disciples felt that the coming of the children would be an intrusion. For this reason they forbade the bringing of the little ones into the presence of the Saviour. Far from being pleased with the conduct of his disciples in this matter, Jesus was "moved with indignation." Without hesitation he called the children unto him, other work for the moment giving way to that which now leaped into precedence. Notice what Jesus said. As to children and the Christ, he said, "Come!" As to children and Christians, he said, "Suffer—forbid not!" As to children and the Kingdom, he said, "To such belongeth the Kingdom!" Who can without emotion contemplate what followed? Jesus took the little ones up in his arms. He laid his hands tenderly upon them. He pronounced lovely benediction upon them. And with the climax of this glorious scene he "departed thence."

Vacation School Conferences (J. E. Byrd)

From April 21 to May 10 Mr. E. C. Williams, of the Sunday School Department will give to making conferences over the State on Daily Vacation Bible School work. If any pastor or worker of any church desires such a conference, please communicate with Mr. Williams, Box 520, Jackson, Miss. There will be no cost whatever for such conference and there will be only one at a church. Write at once if you are interested because the time is short.

The following Sunday Schools became Standard during March:

Grenada, First; Vicksburg, First; Drew, Lyon, Tupelo, First.

During the first quarter of 1930 the following 24 Sunday Schools have reached the Standard requirements:

Mathiston, Pontotoc, Yazoo City, Macon, Springfield (country church in Scott county), Meridian, First;

Jackson, Parkway; Hattiesburg, Immanuel; Norfield, Sunflower, Jones Bayou (country church in Bolivar county), Winona, Meridian, Highland; Columbia, Bassfield, Oxford, Laurel, West End; Flora, Sumner, Grenada, First; Vicksburg, First; Drew, Lyon, Tupelo, First.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

By J. R. Parker, Student

One of my assignments as a student of the Baptist Bible Institute was to Canal and Rampart. On my first trip there the noise was great, but we had a good service which was well attended. After we closed I went to a man and began talking to him about his soul's salvation. He cut me off very short with some bad language. I just hushed for a minute, then said to him, "Do you believe there is a hell?" He answered, "Of course I do." Then I asked him who was going to that place. He paused for a minute and said, "I do not know." Then he asked me if I knew. I told him I did, and began to read God's Word about the lost. He became very much interested about it, so we

stood there and talked for about twenty minutes. Finally he took me by the hand and said, "I can see what you mean now," and asked me to pray for him that he might be saved. He stated that he never had read the Bible because his parents would not let him, so I gave him my Bible and he thanked me so much for it and said, "I cannot let my parents see this book. If they do they will burn it."

WEAK EYES strengthened, soothed, relieved by Dickey's Old Reliable Eye Water. Two drops each eye for cold infection. Used 60 years. Drug stores or by mail 25c.
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STANDARD FOR 50 YEARS
**WINTERSMITH'S
CHILL TONIC**

For over 50 years it has been the household remedy for all forms of

**Malaria
Chills
and
Fever
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It is a Reliable, General Invigorating Tonic.

Fliers Say Courage Varies with the Way they Feel

AEROPLANE pilots tell us that their courage, their whole attitude toward flying, varies from day to day, with the way they feel. If they feel full of pep, healthy, they can try anything—nothing frightens them. Their nerve is unshaken; their skill keen; their flying is machine-like in its perfection.

It is an entirely different story, however, if they wake up in the morning feeling sick, down in the mouth. Then flying becomes a real danger.

What is the matter with these brave people when they are not up to par? The natural poisons in their bodies have not been swept away. They are allowing their brains to be clouded and dulled by poisons which should not be permitted to remain in the body.



Member of the "Caterpillar Club" earns his right to membership by 5000 foot Emergency Jump.

This is the lesson we can learn from airmen. It is the lesson that points to Nujol—the simple, natural, normal way—without the use of drugs or medicines to keep the body internally clean of the poisons that slow it up. Nujol is pure, tasteless, colorless as clear water. It forms no habit; it cannot hurt even a baby.

See how the sunshine floods into your life when you are really well. Get a bottle of Nujol in its sealed package at any drug

store. It costs only a few cents and it makes you feel like a million dollars. Find out for yourself what Nujol will do for you this very night. You can be at top-notch efficiency and happy all the time. Get a bottle today.

SOMETHING BRAND NEW

The Baptist Broadside

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 Clarence Carlson, Ole Miss V.-Pres.
 Zana Wilson, M. S. C. W., Editor
 Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

Blue Mountain College was well represented with its twenty-five delegates at the W. M. U. Convention, Tupelo, April 2. This was Y. W. A. Day and the girls gave a fine program, and also musical numbers at the banquet that night. The general planning of the programs and means of transportation was carried out by Mozell Heffner, Y. W. A. Director.

"Blue Racers" B. Y. P. U., Mary Lynda Todd, president, has in store as a reward for its outstanding improvement in all lines a trip to Ripley, Miss., Sunday night. It is to present a program before the senior B. Y. P. U. there.

On April 2, the B. S. U. had election of council members for the session 1930-31.

The following girls were selected: President, Elizabeth Mitchell, Booneville; 1st Vice-President, Sally Rhea Hurdle, Moscow, Tenn.; 2nd Vice-President, Orlene Ellis; Secretary, May Lehr, Greenwood; Treasurer, Mozelle Heffner, Kosciusko; Y. W. A. Director, Emily Traylor, Taylor; Chorister, Lulia Muscovoy, Harbin, China; S. S. Representative, Carolyn Gay, Yazoo City; Reporter, Lucile Ray, Starkville; Faculty Advisor, Miss Elizabeth Purser.

With this corps of splendid workers there is no doubt but that the B. S. U. has just ahead of it accomplishments not yet dreamed of.

—B. M. McMahan.

M. S. C. W.

The B. S. U. of M. S. C. W. has reached a goal toward which it has been striving a long time—that of First Magnitude. Each requirement for reaching this standard had been fulfilled except that of enlistment. During the month of March this requirement was reached.

The annual party for Baptist students at M. S. C. W. and A. & M. was given Monday night in the Columbus High School gym. The original plan of having it in the new Educational Building of the First Baptist Church could not be carried out, as the building was not near enough to completion to be used for the party. In spite of this change the party was a big success. The gym was transformed into Spain on one side, into the Tropics on another, and into Japan on another. In each of these countries programs were given. In each of these countries, also, refreshments were served—tea in Japan, cakes in Spain, and bananas in the Tropics.

This week each Noonday Prayer Service is being conducted by boys from A. & M. Each talk given has been very inspirational. Workshop girls are very much indebted to their Baptist "brothers" for giving them these messages.

Guy Hathorn, State Teachers, Treas.
 Sybil Brame, Blue Mt., Sec.

THE A. AND M.-M. S. C. W. BAPTIST PARTY

These two colleges are located within thirty miles of each other and it has long been a tradition to have a joint S. S. Party annually, the party of course being held at M. S. C. W. It is advertised for weeks previous to the occasion and is explained at the various college boys' S. S. classes in town. The several churches represented at the two institutions cooperate in setting the date, so that all of the parties will be held on the same date. By doing this a sufficient number of the A. and M. boys attend to secure a "special train" for the trip, and usually from seven to fifteen coaches are required.

Out of a total enrollment of 1,450 boys at A. and M. there are 614 of this number who are Baptists, and at M. S. C. W. there is always a fair Baptist girl for each of these boys. In view of this fact, it requires very little persuasion on the part of the Berean Class at A. and M. to convince its members that they should all attend this party. Therefore, a very large crowd usually flocks to the Baptist party, inasmuch that the church in Columbus will not accommodate them, and a building with greater space must be secured.

Monday evening, March 31st, was the date of the last occasion of this kind and, it might be added that it was also one of the most successful evenings from the Baptist standpoint that they have had since this tradition was begun. To provide for the attendance from A. and M. all the students were notified as to the date and everybody was given an invitation a week or two ahead of time. Despite the fact that the date was on Monday a very large crowd responded to the call, thereby showing their interest both in S. S. and M. S. C. W.

But while the A. and M. boys were doing this, the M. S. C. W. girls were far from idle. They were busy making plans for the party and preparing to entertain the boys, who were to be their visitors. The Baptist truck from A. and M. carried a number of boys over on Saturday afternoon before, to help them in decorating the high school gymnasium, for it was here that the party was held.

About six o'clock the "special train" reached Columbus and the town was flooded with boys until about seven o'clock when they began to make their way to their respective churches. When the Baptist boys reached the gym they found a large congregation of girls awaiting them. As the boys went in to the party, groups of girls acting as a reception committee, introduced them to the girls that they were not already acquainted with, and no boy ever knows more than a small

percentage of the number.

As before stated the entertainment was provided for by the girls and it could have been made no more perfect. At no time from seven to ten o'clock did the interest and gaiety of the party lag in the least. A good orchestra was present to furnish music and all of the girls could sing.

Miss Irene Ward, the Baptist Secretary at M. S. C. W., was the leader of the entertaining group, and she proved an able leader by furnishing sixty seconds of entertainment for each minute of time. It was a result of her earned effort and work with the Baptist talent that she has in her care that the party was made so complete.

At ten o'clock the boys sang the farewell song to the ladies as they were marched from their midst, and chaperoned back to the campus. Then the boys wandered back to the train, everyone of them declaring that they had never spent a more enjoyable evening.

This occasion is always looked forward to with much interest by the Baptist boys of A. and M., and it serves as a means of promoting a greater interest in the S. S. at both colleges concerned. It helps to bring the classes closer together in their work, and as A. and M. at present does not have a Baptist Secretary it enables Miss Ward to know the problems of the boys better so that she can help them in their work, when she can spare the time from her own group. This she is always willing to do and does help them in their work quite a bit.

—BR—

SHALL WE HAVE A CENTRALIZED ORPHANAGE BOARD?

The news in the daily papers concerning the resignations of the Manager and Board of Trustees of our Orphanage calls one's attention to the personnel of the Board. I have full confidence in the Board that is resigning. I am personally acquainted with only two members. But I am deeply convinced it has not been as representative, geographically, as it could have been.

To build a State-wide interest in our Orphanage the Board of Trustees should be selected from all parts of the State. Seven of the Board resigning live in Jackson. Four within less than an hour's drive of the city. Eleven of the sixteen members see the Orphanage through the eyes of Hinds County. This may have been wise as to the operation of the internal affairs of the Orphanage but we cannot elicit State-wide interest with a centralized board. The extreme south, southwestern, western, and northern parts of our State have had no representation on this board.

The members of the Board of

Keep Little Ones Well and Comfortable and they'll stay happy and healthy



from babyhood thru schooldays. Its vegetable oils are wonderfully helpful to maintain bowel regularity so essential to healthy childhood. At all druggists.

WINSLOW'S SYRUP

Write for interesting, free book on Baby's diet
 ANGLO-AMERICAN DRUG COMPANY
 Dept. N, 217 Fulton Street, New York

Trustees should not only meet annually to transact business anent to next year's program but should be district agents, in a sense, speaking in behalf of the institution in the churches of his district during the intervening twelve months. This should be true of the members of the boards of all our causes as incorporated in our State program.

This policy has been followed by other Southern Baptist Orphanages and the financial response has been most generous. One of our Baptist Orphanages with which I have been connected in an official way has sought and placed on its board influential business men, often from most remote parts of the State, and the institution has grown in a marked degree. Its life and business interests between the annual meetings of the board are directed by the manager and an executive committee of three, who live near but not necessarily in the town near which the Orphanage is situated. A more uniform representation, a more intensive and widespread interest.

—Ben Ingram.

—BR—

CANTON SENIOR B. Y. P. U. ELECTS OFFICERS

The Senior B. Y. P. U. met last Sunday evening with a large attendance, and elected the following officers:

President J. D. Maness
 Vice-President Mary Ethel Cole
 Sec.-Treas. Mary Lou Ross
 Chorister D. L. Whittington
 Pianist Maxine Melton

This group of young people has been doing splendid work, and the new officers contemplate doing still better work in the future.

—Reporter.

—BR—

The cross and its burden must have something more for us than song or sentiment. The personal, practical, supreme question is what does the sacrifice of Jesus mean to me?—Miss. Visitor.

WHY NOT SELL?

Men and women with sales instinct, progressive in thought, action and deed, can get results selling our Monuments. Genuine materials, no substitutes or artificial material used. Satisfaction guaranteed. Some desirable territory open for assignment. Good designs, good prices to right parties. Write immediately for particulars. Interstate Marble & Granite Works, Inc. Decatur, Ga. Rm. 58-J.

Ridgecrest Boys Camp, JULY 2 to AUG. 28 1930

Southern Baptist Summer Assembly Grounds, Ridgecrest, N. C.
 Under Direction BAPTIST SUNDAY SCHOOL BOARD

A Camp Experience Your Boy Will Never Forget

High in the hills for health, happiness and horizons. Excellent food and equipment, experienced leaders. For full information, including reduced Railroad Rates, write for Ridgecrest Camp Descriptive Folder. Only a limited number can be taken—make early application.

I. J. Van Ness, Executive Secretary, 161 Eighth Ave., N., Nashville, Tenn.

The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 15. Luke 11:5-13.

1. Why did this friend go to his friend at midnight? Have we the same reason for going to God?

2. Does this story teach us that we ought to pray to God in an irreverent or impudent way?

3. What is our part in prayer? Verses 9 and 10.

4. Can you imagine a father giving a child a snake instead of a fish? Why not?

5. If your earthly father has wisdom enough to give you good gifts, what do you believe about your Heavenly Father?

6. Find these texts about answers to prayer James 4:3, and 1:6, John 15:7, Mark 11:24-26, Ps. 37:4.

—o—

My Dear Children:

I have good news for you today. Going to the Bank this morning, I found that we lacked only a small amount to have enough to pay the remainder of Miss Gladys' scholarship. So I advanced that for you, and now am sending a check for \$35 to the Baptist Bible Institute. I am sure that before you read this, the little amount necessary will have come in. I am very happy that we have been asked to give this scholarship to our dear girl, who so much needs it and makes such good use of it. She graduates this year, and after that will be out in the world working for the Master. Now, we must think of what we ought to do with the money that will be coming in thro' the next four months. Would you like to make up a nice gift for the little blind boy, Alvon, in New Orleans? Or would you like for us to have a scholarship for another young lady, beginning next September? I mean, we would begin now to get the money, and pay half of it in September. Let me hear from you about it.

With love to you all,

—Mrs. Lipsey.

—o—

Clinton, Miss. Mar. 21, 1930.

Dear Mrs. Lipsey:

I am sending the answers to the questions. I haven't sent in any for some time. Your friend,

—Evelyn Sandidge.

I'm sorry I didn't get your answers in time, Evelyn, they came while I was at Biloxi. But don't be discouraged, I'm going to be at home for a while now, I hope. What would you suggest that we give our money to now?

—o—

Wesson, Miss. Mar. 28th.

Dear Mrs. Lipsey:

Will you let 3 little boys join your happy Band of boys and girls? We don't take The Baptist Record, but Auntie does. I never have written before. Little sister has written several times. We love to go to school, and think Miss Gladys is so pretty, and she does write such sweet letters. I have one little sister and one little brother living, and two little sisters in Heaven.

If we see this in print, we are going to write again and send something for Miss Gladys. We hope to surprise Auntie when she gets her paper. Your little friends,

—Lee, Ed, and Arman Smith.

I hope I got the names right, boys but if I didn't, please forgive and write me again, making the names in printing letters. You know, you said you would write again, anyhow. I'm sure Auntie is going to be very much surprised and pleased.

—o—

Raymond, Miss. Mar. 28, 1930.

Dear Mrs. Lipsey and Children:

Mama and my uncle carried Donald to the Preventorium at Sanatorium, Miss., Wednesday. This is such a lovely place with the very best women in our State to care for

the children. Donald is just carried away with it all. Mama said she did wish that every child in our State who isn't quite normal physically could go to this place this summer—they have only 17 now, and can take care of 50—Donald said he'd like for the children of the Circle to remember the little blind boy in their prayers, God might let him see again, who knows, we prayed for Dr. Lipsey to get well and he really is getting well, isn't he?

We had thought of trying to make up some money for the blind boy but at present that might hinder our cause with the B. B. I. girl. So I do not know just what is best.

I'm sure I'll have to mail The Baptist Record children's page to Donald each week. I send 50c for B. B. I. girl.

Love to all, —Frances Keith.

We are glad to hear from you and Donald, Frances, and you must write soon and tell us how he improves. Now that we have finished Miss Gladys' scholarship, it will be all right for us to talk of the little blind boy, and helping him. Certainly, we will pray for him. Give our love to Donald, and keep some for yourself. Thank you for the money.

—o—

Walnut Grove, Miss., 3-25-30.

Mrs. P. I. Lipsey, Clinton, Miss.

Dear Mrs. Lipsey:

Inclosed you will find check for (\$3) from the Walnut Grove Junior B. Y. P. U. for Miss Gladys' scholarship.

If you Juniors back your pastor up as you are doing Miss Gladys and me,—well, you are perfectly all right. Thank you so much.

—o—

Piave, Miss., Mar. 25, 1930.

Dear Mrs. Lipsey:

My Grand-daddy sent me The Baptist Record.

He said he enjoyed reading it and would enjoy it so much more if I would have a letter in it. And I am always glad to do something to make him and my Grandmother happy. He is almost 74 years of age and lives at Stello, Mississippi. His name is J. H. Teston and he is one of the best grandfathers in the world. I love him so much. And I know all little girls who have a dear grand-daddy to love them work to please them. Mrs. Lipsey, I am studying the 4th grade. I am working hard to make my pass this year in school and in music too. I go to Sunday School every Sunday. I am the secretary of my class. Your friend,

—Johnnie B. Calhoun.

It's a great blessing, Johnnie, to have such a fine grandfather, and you must be thankful for him. I hope he will be pleased at seeing your letter in the Record.

—o—

Batesville, Miss. Mar. 25, 1930.

Dear Mrs. Lipsey:

We're sending \$4.30 for Miss Andrews and we hope it will help towards her education. Our S. S. class decided to get it up for her about three weeks ago and we hoped to get more but our plans were upset. We hope to see this letter in print as a lot of us take The Baptist Record.

Your friends,

The Junior Advanced S. S. Class, of McIvor Church, near Batesville, Mississippi.

This is the largest amount we have received for a long time. We are truly grateful to this class of McIvor Sunday School. This gives us a long step forward.

—o—

Star, Miss. Mar. 25, 1930.

Dear Mrs. Lipsey:

I wonder if you will let me join your Circle? I am a little boy 10 years old tomorrow (26th). I enjoy reading the many nice letters. Earnest Clark is my first cousin. I was

so glad the Circle sent him the sunshine box. Wish so much I could have had a little hand in it. I go to see him as often as I can. I go to church and S. S. and enjoy the privileges that the Lord blesses me with.

I am just getting up from a spell of appendicitis and pneumonia for which I am very thankful, and didn't have to go to the Hospital. Our good Dr. Neely worked very faithfully with me. I have 2 little brothers, one older and one younger than me. Our school will soon be out and we can help Daddy on the farm.

I am enclosing 10c for Miss Gladys. Hope to send more another time.

—Dewitt McLeod.

I am indeed happy, Dewitt, that you are recovering so well. The doctors are good and faithful, aren't they? Take good care of yourself, and thank you for the contribution.

—o—

Walnut Grove, Miss. Mar. 13-'30.

Dear Mrs. Lipsey:

I want to join the Children's Circle. I am a little girl 8 years old. I go to Sunday School and church. Our Pastor is Bro. C. T. Johnson.

I have a baby brother one year old. My Mama has been sick nearly two years but is better now. I am sending 10 cts to the B. B. I. girl. Hoping to see this in print, lots of love,

—Grace Thomas.

We know your pastor and his wife, Grace. They live here, and are highly esteemed. I hope your dear mother will soon be well. Thank you for the money.

—o—

Piave, Miss., Mar. 21, 1930.

Dear Mrs. Lipsey:

I am going to tell you how interested I am in The Baptist Record. My Grand-dad sends it to me every week. I like to read the Children's Circle most of all. I hope Miss Gladys makes success. I am eleven years of age and in the 6th grade. I have been on the honor roll every month. I am enclosing 10c for Miss Gladys. I wish her good luck.

Yours with love,

—Dorothy Alice Calhoun.

Good for you, Dorothy, making a habit of being on the Honor Roll! That's fine. Thank you for the money.

—o—

Smithville, Miss. Mar. 23, 1930.

Dear Mrs. Lipsey:

I am a little girl three years old and want to join your page. My grandmother takes the Record and reads the Children's Page to me. And she is giving me two dollars to send for Miss Gladys. We know Dr. Lipsey and are glad that he is improving. Your new member,

—Marie Nabors.

We couldn't get on without the grandmothers, could we, Marie?

They and the mothers are our great friends. Your money and hers has pretty nearly finished up our scholarship. Thank you both so much.

—o—

Courtland, Miss. Mar. 30, 1930.

Dear Mrs. Lipsey:

Here I am again. I was glad to see my other letter in print. We are going to get up a Boy Scout's organization at our school and I am going to join.

I like the work of the B. B. I. girl and I am sending her 25c.

Love to you and Miss Gladys.

Your friend, —Homer Finnie.

That is the way to like her work, Homer dear, to give something to help her.

I feel sure you will be a good scout. "A scout must be courteous, reverent," you know.

—o—

West, Miss. Mar., 1930.

Dear Mrs. Lipsey:

I have written to your Page once before, so please make room for this one.

I am 11 years of age, nearly 5 feet tall, weigh 78 pounds. I am a brunette.

I live two miles from the school house. Our school is out April 18th. I sure will be glad when it is out.

My little brother, Percy Bernard, will be a year old April the 12th. He sure is cute and sweet. I like to play with him, he plays with us, too.

My sister, Clarice Lucille, that goes to M. S. C. W. will be home in June. Sure will be glad when she comes home. Just a member,

—Myrtle McLellan.

P. S.—Want to get letter from everyone who will write.

Well, Myrtle, you are the one I was looking for last week, when I said that the first thing we knew, some one would be telling us when her school would be out. What are you going to do when school is out?

—o—

Cleveland, Miss. Mar. 31-'30.

Dear Mrs. Lipsey:

We, a part of the Juniors of Morrison Chapel Church, wish to help you and Miss Gladys in your work. We enclose a \$1.00. We wish we were able to do more, but feeling that a little might help, we gladly send our mite. We think you are doing a great work, and feel that many lost souls will find the haven of rest through you and Miss Gladys. Long may you both live to labor in the harvest of God.

Remember us in your prayers.

Louise McKnight, Ora Phelps, Eula Sue Harden, May Fern Harden, Grace Leder, Clara Bell Leder, Laskal and Braskel Naron, Tom and Ed Griffin, G. W. and Elect Fletcher, Howard Pounds, Bill Griffin.—Mrs. B. L. Griffin, Teacher.

This is a mighty fine mite, children, and I don't call it a mite,—it looks more like might, for what it may do. Thank you so very much, and your teacher.

—BR—

Two Ways To Be Sure

Discriminating buyers of monuments, desirous of securing the most permanent, beautiful and perfect stone, specify Winnsboro Granite in their purchase contracts, which affords a granite of greatest crushing strength; freest from water, lime and iron, which are deleterious, and in time tend to disfigure the monument; and which affords a stone of an even and beautiful crystalline structure.

The buyer may be absolutely sure of getting the real Winnsboro Granite if he insists upon the dealer delivering a certificate from the management of Winnsboro Granite Corporation, to the stock used being Winnsboro Granite; but to make assurance double sure the purchaser may test the monument by throwing water upon it. If there are then apparent any black or white streaks, black or white splotches of size, or if there is any wave in the grain, some mistake has been made and the monument is not of Winnsboro Granite.

Mistakes are always possible, as there is quarried from the Winnsboro quarries a second grade stone, known as "Smith stock," also as there is quarried from many other quarries stones not so good, but resembling Winnsboro Granite.

The water test made three times at the plant before shipment assures first grade stone being shipped on orders for Winnsboro Granite; and such stone is certified as Winnsboro Granite. Errors, however, might occur unintentionally, and all dealers should make the test above suggested before cutting a piece of stone. Buyers can be assured by the same test.

Winnsboro Granite is of flawless, even, straight grain—the ideal monumental material.

Write for free booklet of monumental designs. Winnsboro Granite Corporation, Rion, S. C.

—BR—

Husband (feeling a twinge in the back while he is tuning in the wireless receiver)—I believe I'm getting lumbago.

Wife—What's the use, dear? You won't be able to understand a word they say.—Epworth Herald.

"But them g the chil that b 1:12.

A Sun courage to win She was when t again a He aske girls ov afterno over an done, th came in was ena fore lea Savior. before e Christia tor will ing to c

When the Sta P. U. C was aw ment m second p poster taking C. We rection.

Holme

Sunda the tim P. U. and eve expecte its men will be eral the "Growin Clifton up the will be 2:30 P.M.

2:45 P.M.

2:50 P.M.

2:55 P.M.

3:10 P.M.

3:15 P.M.

3:45 P.M.

3:50 P.M.

4:15 P.M.

We a the We ized a one of

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Verse

"But as many as received Him to them gave he the right to become the children of God, even to them that believe on his name." John 1:12.

Win One

A Sunday School teacher was discouraged because she seemed unable to win some of her girls to Christ. She was about to give up the class when the pastor asked her to try again and that he would help her. He asked her to invite two of the girls over to her home for a certain afternoon and that he would come over and try to win them. This was done, the girls came and the pastor came in later to find them there. He was enabled to talk to them and before leaving both had accepted the Savior. Not many weeks followed before every girl in the class was a Christian. The cooperation of pastor will often be needed, so be willing to call on him.

A Correction

When we awarded the banners at the State Sunday School and B. Y. P. U. Convention the poster banner was awarded to Drew and the statement made that the banner taking second place was a Woman's College poster; this was an error, the poster taking second place was from S. T. C. We are glad to make this correction.

Holmes County Plans B. Y. P. U. Meeting

Sunday, April 20, has been set as the time for an Associational B. Y. P. U. meeting in Holmes County and every church in the county is expected to have a good crowd of its members at the meeting which will be held in Lexington. The general theme of the program will be "Growing Through Giving". Mr. Clifton Tate was appointed to work up the program and the program will be as follows:

- 2:30 P.M. Song Service led by Mrs. R. M. Dykes.
- 2:45 P.M. Devotional—Dr. J. S. Riser, Jr. II Cor. 9:6-8.
- 2:50 P.M. Purpose of Meeting—Clifton R. Tate. (One minute reports.)
- 2:55 P.M. Organization.
- 3:10 P.M. Special Music—Mrs. J. S. Riser.
- 3:15 P.M. The Associational B. Y. P. U.: What It Is and How Maintained—A. W. Talbert, Jackson, Miss.
- 3:45 P.M. Congregational Song.
- 3:50 P.M. Special Program—Wedding Bells, a short play, by Lexington B. Y. P. U.
- 4:15 P.M. Conclusion—President elected.
- Closing Song—"Have Thine Own Way".

Weathersby Organizes

We are happy to announce that the Weathersby Church has organized a B. Y. P. U. Mr. O. P. Moore, one of the school teachers of the

county who is especially interested in B. Y. P. U. work and who will be one of our B. Y. P. U. field workers for the summer, met with the young people of Weathersby and helped them to organize their B. Y. P. U. Albert Flynt was elected president, which should assure the success of the organization. We are happy to add this union to our growing list.

Robinson Church Amite County Organizes Adult Union

Another Adult Union has been added to our list. The Robinson Church in Amite County has recently organized a B. Y. P. U., as reported by Mrs. W. E. Robinson. Mr. I. G. Lea was elected to the office of President, and Mrs. Anna Bates and Mrs. G. W. Thomas were elected as Group Captains. Their pastor has already asked them to give a special program on Easter Sunday. What this church has done is what we are hoping that every church will do sooner or later and we believe the sooner the adult union is organized in your church the better the church will be. Order Baptist Adult Union Quarterlies from the Sunday School Board, Nashville, Tenn.

Report Blanks

Have you ordered report blanks for your union? We will send you an individual blank upon your request, or we will send you a pad of blanks that will save you writing for them each quarter. Read our letter to your union, we mailed it to you last week.

June	June	June	June	June
District	District	District	District	District
BYP	BYP	BYP	BYP	BYP
U. Conventions	U. Conventions	U. Conventions	U. Conventions	U. Conventions

Paynes, Miss.

The B. Y. P. U. of the Ascalmore Baptist Church at Paynes, Miss., had a study course on the Manual beginning March the tenth and running through the fourteenth conducted by our splendid pastor, Rev. R. A. Eddleman. Much interest was shown and we derived good help from this course. We closed with a social Friday night. Twenty-three took the examination, ten of whom made one hundred. We are going to have an installation service for the new officers the first Sunday in April. We are striving to be an A-1 Union.

Mrs. N. C. Shook.

A Church is what its members make it. What are you contributing toward the building of your church spirit?

COPIAH COUNTY B. Y. P. U.

The Seventh Annual Meeting of the County Convention was held in Crystal Springs, March 30. The president was Cecil Thurman, Secretary Miss Estelle Rhymes. On the program were Miss Augusta Herring, Miss Corinna Mills, Rev. A. W. Talbert, Miss Wila Clement, Dr. Geo.

P. White, and Miss Lee Ora Patrick. Various Unions also gave special features.

There was a large attendance. There was a banner awarded for mileage this year, and Shady Grove B. Y. P. U. carried this banner home.

The following officers were elected for another year: Pres. Miss Lee Ora Patrick; Sec. Miss Corrine Mills; Junior-Intermediate Leader, Mrs. Fred Answorth; Group Captain, Zone 1, Miss Aubrey Kilcrease; Group Captain, Zone 2, Mrs. Josie Robinson; Group Captain, Zone 3, Miss Augusta Herring; Group Captain, Zone 4, Miss Feno Guest.

COUNTY LINE AND PILGRIMS REST

Upon our arrival here with the County Line and Pilgrims Rest people, we found a hearty welcome and the pantry filled with good eats. The brethren came to Harpersville with suitable trucks and moved our household goods to this community.

There has been such a beautiful spirit shown by the people here that our hearts have been touched by such kindness. We are finding ample proof of the great truths Dr. A. A. Kitchings has been writing to the Record concerning the country churches. We see everywhere evidences of the wonderful goodness of God.

Brother W. H. James, recently of this pastorate who now has moved to another field, did a splendid work here. His work here will live on even though he has gone to another field.

The County B. Y. P. U. Convention met last Sunday in Crystal Springs and was a large success. The various churches of the county were well represented. Brother Cecil Thurman of Pilgrims Rest is the efficient President of the County B. Y. P. U.

Most sincerely,

—H. C. Clark.

MINUTES OF THE MEETING OF THE BOARD OF TRUSTEES OF THE MISSISSIPPI BAPTIST ORPHANAGE

At a meeting of the Board of Trustees of the Mississippi Baptist Orphanage, held at the said Orphanage, Jackson, Mississippi, April 1, 1930, all members being present except D. L. Brown and W. T. Gober, the following action was adopted:

"This meeting is called today for the purpose of discussing the affairs of the Orphanage, and since I have been here I have found so many very different opinions about it and I have worked out in my own mind things that seem to me would settle the whole business. I don't believe this Board would ever be able to work together.

I am submitting this for your consideration: That Mr. Thompson resign to take effect as soon as a successor to him can be placed here by the authority that I will mention a little later, and that this whole Board of Trustees resign and let Dr. Gates and Dr. Gunter, heads of Financial and Church Bodies of this State, or the Executive Committee of the State Convention Board, or whatever other body is authorized

to act, appoint a superintendent of this Home to come here and take Mr. Thompson's place, and do such other things as necessary for the successful management of the Home, to act until the Convention meets in November."

The above resolution was introduced by Judge C. P. Long, Chairman, and seconded by Rev. H. M. Harris. The resolution was adopted by a unanimous vote, the following members being present:

L. D. Posey
R. L. Wallace
H. M. Harris
R. B. Patterson
W. G. Peugh
John McIntosh
B. H. Lovelace
J. H. Wells
Mrs. T. H. Kendall
Mrs. Eula Brookshire
I. L. Toler
Madison Flowers
C. J. Olander
B. E. Jacobs
Mrs. P. B. Bridges
C. P. Long

Continued from page 9

is going to end. We have a lot of crooks in office these days or a number of good men have been woefully mistreated. Honesty is a jewel of great price. "God, give us men."

Since our boys and girls are now making arrangements to go to college next year why not help them just a little and decide for them to attend one of our denominational colleges. Very little difference in the cost and the advantages, especially morally and spiritually, far outweigh this little difference in cost. What would one take for the soul of his child anyway? Think on these things.

A great Bible Study Tour of the Holy Land and Egypt, sailing June 19th and returning Sept. 4th, is being organized by THE WICKER TOURS, Richmond, Va. In addition to almost three weeks in that Sacred historic territory, the tour includes visits to Athens, Constantinople, Madeira, the Azores, etc., and costs only \$645.00. European extensions are offered including the PASSION PLAY. THE WICKER TOURS are the acknowledged pioneers in Holy Land Travel and their trips always give remarkable value. Among their enthusiastic patrons are some of the most prominent Ministers, teachers and Bible students of many denominations. Anyone wishing to visit the "Land of the Book" under the most desirable auspices, should communicate promptly with THE WICKER TOURS (Dept. 6), Richmond, VVa.

This same good company is also organizing some trips to Europe and THE PASSION PLAY for those who are unable to take the Holy Land Trip. These PASSION PLAY tours sail May 15th, and about every month thereafter, last about thirty days and cost only \$395.00.

Ways that are dark to human wisdom are bright to faith.—Miss Visitor.

It takes two to make a quarrel. One person cannot get up much of a controversy alone.—Miss Visitor.

It is impossible for God to bless and use fully any believer who is in compromise with evil.—Miss Visitor.

QUITMAN

The usual Sunday morning worship had been observed. The people went quietly to their homes, fully intending to return for the evening services; but in the afternoon the building caught fire and when the hour for worship arrived only smoking ruins could be seen where a few hours before the church had stood and where in the morning the bread of life had been broken to their hungry souls.

Undaunted by the loss of their building, the heroic band resolved to have services in the court house. But they could not meet indefinitely in the court house, nor indeed in any other house not their own. A building was imperative. Hearts were tender. Souls were responsive. Soon committees were appointed and plans were laid looking toward a new temple of worship. The result was a beautiful, commodious new building, designed to house an Advanced Standard Sunday School, adequate to their needs for many years to come.

Unable to raise the entire amount in cash, the balance was borrowed and bonded over a period of ten years. The bonding company required a deposit of about \$200.00 each month as a sinking fund to take care of the bonds as they matured. This taxed the membership somewhat; for it meant several hundred dollars added to the budget.

The consequence was that the church came to the end of the first year with a deficit of more than \$1100.00. Among the unpaid items was the larger portion of the amount included in the budget for missions. The pastor directed attention to this matter. Some took the position that this item was not supposed to be paid only in the event the church had the money. After some fraternal discussion, however, all agreed that it should be paid. A day was set apart to raise the deficit.

For several weeks previous to this agreement to regard as sacred the church's mission obligation, the finances had been slightly decreasing. In fact, this decrease had been partially responsible for the deficit. Finally, some came to feel that this decrease in monthly receipts might be due to the neglect of missions. One of the deacons suggested to the pastor that this might explain why the finances had fallen below expenditures.

Interestingly enough, the receipts for the two months immediately following the decision to pay the item to missions and benevolences in full, seem to justify this feeling. The offering for February (the first month after the agreement) was \$75.00 more than for January, and that too in spite of the fact that it was a short month and a very hard one. The entire deficit was raised on the special day; and the church has been able to pay all bills to date.

Lesson: Open the channels of liberality to missions and we open them for ourselves. "And Azariah the chief priest of the house of Zadok answered him, and said, 'Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people;

and that which is left is this great store'" (II Chronicles 31:10).

—B. C. Land,

Quitman, Mississippi.

MORTON

MORTON, Miss.—On Sunday Evening, March 30th, at 7:30, there was a Special Service at the Morton Baptist Church. The following program was rendered:

Special Song, Miss Kirshbaum. Why Organize, H. E. Trussell. Why Standardize, Mrs. N. T. Stuart. Need of Trained Teachers, H. V. Perry. Sermon, Rev. W. L. Meadows.

After which the Pastor, Rev. Meadows, presented sixty-six Sunday School, B. Y. P. U. and W. M. U. awards, as a result of an extensive study course recently; also the T. E. L. Class was presented with the State Banner for attaining the highest record of efficiency of any organized class in the State.

This is the second year in succession that the T. E. L. class has won this banner. This is, indeed, an attainment to be proud of and we hope they will continue to have this honor bestowed upon them.

The Men's Bible Class is a Standard Class and are striving to build up their record of efficiency to equal that of the T. E. L. Other classes in the Sunday School are organizing and hope to have their classes standardized ere long.

The Morton Baptist Church is experiencing a wonderful growth under the able leadership of their pastor, Rev. Meadows, and by the end of this year, there will no doubt, be further worthwhile improvements.

GOOD NEWS FROM AFAR

"A few days ago I was entering the hospital by the side entrance, when an elderly gentleman came hurrying across the yard asking for Mr. Lu, our head nurse. That afternoon Mr. Lu came over to say that this gentleman, an acquaintance of his, had just come into possession of a thousand dollars, which he dared not keep in his home. He asked that we take it and keep it for him, use it if we wished. Dr. Gaston replied that we never thought it safe to keep much money in the house, but if the gentleman wished to take Shanghai checks for the money the members of our station could probably take the whole amount and pay it out in a short time. The merchant readily agreed to this, brought in his money and counted it out on the dining table, and took his checks well satisfied. Resting awhile after this task gave me an opportunity to hand him a gospel of Matthew and some tracts, which he received with pleasure, and he said he would read them at home. He spoke warmly of an American doctor he had known in Manchuria, who 'always transacted business correctly.' As he left I heard him say more to himself than to us, 'It's always safe to keep near the Jesus people.' We are following him with prayer, as I am sure you will be glad to do, and shall probably have further acquaintance with him. His trust was not so much in us, whom he had never seen before, as in that other American whom he had known to be fair, and in the Jesus gospel

which makes people 'safe'."

I must also tell you a little story of the street which touched me deeply. I was passing along a city street going to visit a Chinese friend who was sick. I gave out tracts to several—at a doorway to a large boy in a group of smaller boys, next to a soldier who was meeting me. He motioned that back behind me some one was calling my attention. I looked back and thinking the smaller boys too were wanting the tracts, I waved to them that I would give them some when I returned. After a leisurely call I came back, and seeing one lone little boy standing in that doorway, took out my tracts to give him. What was my surprise to find him presenting something to me in his two hands, most polite fashion. It was my black wool mitten that I had dropped, and the child had waited there all that time to return it to me! I felt like hugging him for being so faithful, but that would have embarrassed him, so I thanked him many times, and gave him an extra card. The little fellow's act was characteristic of his people. Do you wonder that we love them!

Some of us are praying very earnestly for a revival in the church here. The church life is going on in a proper and rather stereotyped fashion, but we long to see more zeal in witnessing, more earnestness in soul-winning. We feel that the beginning of answer has come in the voluntary getting together of the domestic helpers on Sunday afternoons for worship hour together. Also several young men from the city, led by the boy evangelist I mentioned before, have confessed Christ and been baptized. One of them takes us back to the first Revolution in 1911. Then for the first time the hospital flew the Red Cross flag of China, which has stood us in good stead many times since. The president of the society was one of the most prominent men in the city, with whom we became well acquainted. Though an old man he had a baby son, the apple of his eye. The child had some minor ear trouble and was brought often to the hospital for treatment. Later on the old gentleman died, and we lost sight of the family. What a surprise recently, to find in a young man who called on important business for the city official, one of the young men who had been baptized the previous Sunday, and also the baby we had treated eighteen years before! After business we spoke of the things of the soul, and I was glad to find him outspoken in his happiness in Christ Jesus. The business call closed with prayer by Dr. Gaston who had come in, and on leaving the young man seemed glad to take tracts and leaflets to give to the man associated with him in business. These things go to make up our day, our month, our year. Our part always in weakness, the Lord's part unailing and effectual."

—Mrs. J. M. Gaston,
Laichowfu, China.

It is not so much what we give to God that troubles us; it is what we keep back from Him.—Miss. Visitor.

In Memoriam

BRO. JOHN JAMES

On March the 15th the angel of mercy visited the home of this Grand Old Man, of eighty-four years, and relieved him of the suffering which he had endured for several years.

Bro. James was born in Grenada Co., in 1846. He moved to Sunflower Co. 1874. He married Miss Alice Pittman, who for 56 years, was his loving help-mate until Jan. 1925, when God called her home.

Bro. James spent fifty-six years in Jones Bayou community, Sunflower Co., where he came as a pioneer. He became a Christian when but a youth. He was a deacon in Jones Bayou Baptist Church from its organization. He was a faithful servant of the church until failing health made it impossible for him to serve.

Bro. James was an aggressive leader against the whiskey forces for the cause of prohibition and righteousness. No citizen was more loved and honored through this entire section of the country than this good man. He was faithful to Christ to the end, and through his suffering Christ was always his real and close companion.

He leaves to mourn his going: One son, Edwin; two daughters, Miss Estes, and Mrs. E. B. Black, Harman, La.; several grand-children and a host of relatives and friends.

His pastor,

—J. E. Kinsey.

S. O. Stigler

Brother Stigler was called to his Heavenly reward on the 21st of March. He was a most devout and faithful Christian for many years. He was 75 years of age, full of good deeds and inspiring examples and rich in grace and no doubt heard the welcome applaudit, "Well done, thou good and faithful servant, enter thou into the joy of the Lord."

His inspiring example left to his friends and children, will abide when we are gone. He was devoted to his wife and children and they and his friends will miss him a long time.

Every business establishment was closed during the funeral service out of esteem for him.

His pastor,

—W. R. Cooper.

CONFERENCE
PRONOUNCEMENT

After attending the sessions of the second annual conference of the Southern Baptist Theological Seminary, March 10-21, we very heartily endorse the movement and earnestly recommend its continuance from year to year as a most vital factor in our denominational life.

The Seminary, with the cooperation of the nearby Crescent Hill Baptist Church, is superbly equipped in grounds and buildings to house the conference and to entertain large numbers of guests at very reasonable costs. And Louisville, which is only eighty miles from the center of the nation's population and easily accessible by multiplied and

varied transportation facilities, seems to be the logical place for a great nation-wide conference of this sort.

In addition to the high class conference program, with its spiritual, intellectual and practical values, we found here joy and inspiration in fellowship with the well-known Faculty and the large cosmopolitan student body, in dealing hand to hand and heart to heart with our denominational leaders on great kingdom issues, in renewing our youth through attending the regular Seminary classes, in reunions with classmates and fellow pastors, and in the use of the large Seminary library.

As gratifying as the attendance has been this year, we express the hope that many more of our pastors will avail themselves of this opportunity in future years. We consider that the conference has greatly helped us personally, given us a wealth of missionary information and fired us with a new zeal to preach Christ's message and to advance His Kingdom among men. And it is our profound conviction that **when once our pastors make the necessary investment of time and money, or our churches make it possible for their pastors to attend, that we shall begin making great strides toward the solution of our most serious denominational problems.**

We recommend that this statement, formed by the undersigned, become by rising vote the official pronouncement of the entire conference.

Signed—

E. P. J. Garrett, Conway, Ark.
C. H. Cosby, Berea, Ky.
H. M. King, Jackson, Miss.
J. S. Brinkman, Hamilton, Ohio.
Joe P. Jacobs, Maryville, Mo.
L. H. Walton, Richmond, Va.
L. H. Ferris, Indianapolis, Ind.
W. B. Harvey, Beckley, W. Va.
F. M. Masters, Sturgis, Ky.
J. R. Black, Memphis, Tenn.
I. E. Lee, West Frankfort, Ill.
M. L. Keith, Jacksonville, Ala.

—BR—

For about an hour a man from Denver had been boasting to an Irishman about the magnificence of the Rocky Mountains.

"You seem mighty proud uv thim mountains," the Irishman observed.

"You bet I am," replied the man from Denver. "And I ought to be, since my ancestors built them."

The Irishman thought this over for a few moments, and then asked, "Did you ever happen to hear of the Dead Sea in—in one ov the old countries?"

"Yes, indeed," replied the man from Denver. "I know all about the Dead Sea."

"Well, did you happen to know that me grandfather killed the thing?"—Exchange.

—BR—

Take advantage of your opportunities, but be sure that they are your opportunities, not some one else's.—Miss. Visitor.

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Soothing
and Comforting
Sold Everywhere. Soap 25c. Talcum 25c.



"LORD, I BELIEVE"

—O—

The Apostle John tells why he wrote the gospel which bears his name: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." People are saved by believing. Some deny it, although the scripture is perfectly clear on it. Our Lord Jesus Christ, by whom all things were created, certainly ought to be authority on the subject, and here are His own words: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life". He also said: "Verily, verily, I say unto you, he that believeth on me hath everlasting life". Also, "He that believeth on Him is not condemned". And yet people will read His words and say: "No; Jesus did not mean that". But it makes no difference what men say, it is true nevertheless, that Jesus said just what He meant, and meant just what He said. The sad part about it is, that those who do not believe that our Lord said what He meant are condemned already, just as He said, and do not know it. The Lord did not say: "Verily, verily, I say unto you, he that believeth a creed hath everlasting life"; but, "he that believeth on me". It does not make any difference what else a man may believe; he may believe a thousand errors, but if he believes on the Lord Jesus Christ he is saved now, and safe for all eternity to come; he is already in possession of everlasting life, and can not—no, shall not come into condemnation. Consequently, the all-important question: What does it mean to believe on Christ; or what is believing in Christ? It is infinitely more than just simply believing things about Him. It is infinitely more than simply believing the historical record concerning Him. A man might believe that every word in the Bible is true; and he might also believe that every word that Jesus spoke was the truth; he also might believe that those who believe on Him are saved and safe ever afterward; yes, all these things are true, and a man might believe it with all his heart, and yet be lost and die in his own sins, and spend eternity in hell.

Believing on the Lord Jesus Christ is an event in one's life; it happens only once. It is going through an experience of grace which leaves an indelible impression on the mind and heart, more than any other event that can possibly happen to a man. The Bible speaks of regeneration; of the birth of the spirit, and invariably connects it with personal faith, or the experience of believing on the Lord Jesus Christ. It is written: "Whosoever believeth that Jesus is the Christ is born of God". It is also written "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God; even to them that believe on His name: which were born . . . of God." Then: "Being born

again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "For ye are all the children of God by faith in Christ Jesus." Words fail me when I try to tell what it means to believe on Jesus. But I can tell how I believed on Him, and He saved me. It was like this: I found out that I was lost and justly condemned before God. I wanted to be saved. I had already become convinced that if I would believe on Him that He would save me; so I tried to work my mind into a frame of belief. But alas! no peace came. Finally in utter despair I fixed my mind and heart on Him and said to Him—in whispered words—"Jesus, right now I commit the matter of my soul's salvation into thy care and keeping; and if I die and sink to the bottomless pit of hell, I will die and sink to the bottomless pit of hell with my soul in thy hands, in thy care and keeping." Now, those may not be the exact words, verbally speaking, but the substance of it, and to the best of my recollection they are the very words that I said to Him.

Before that, my mind had been tortured with fear and distress, but just at that moment, peace came into my soul. It was joy indescribable, and from that moment unto this moment which has been about thirty-six years I have never doubted my salvation. Why? Because it is, now, in the Lord's keeping.

And before the Lord would let this unworthy servant—or any other believer in Him—perish, He would leave Heaven's throne, and descend into the bottomless pit of hell for me, in my room and stead. That is the confidence I have in Him. Now, if I am not saved, and safe—unconditionally on my part—then there is no God of the Bible; then Jesus was an imposter, and Christianity is a fake and a delusion. But if it is a delusion it is the sweetest delusion that could possibly exist. And if there is no God, no Bible, no Saviour; and if this poor worm of the dust has no soul that will live beyond the grave—even then—I would not take the entire wealth of the world for the tranquility of mind and conscience that I daily and hourly feel and enjoy. But, when I use the word "if" I do not mean to imply the possibility of the hypothesis, but I use it to emphasize the power of the Holy Spirit to keep one's mind and heart at peace. I am so sure of my ground that if an Angel should descend from Heaven, and say to me: "Heath, you are deceived in the gospel that you believe, that Christ died for your sins and that He was buried, and that He rose again the third day, and that He ascended into Heaven, and that He is now on the right hand of the Father interceding for you." I would say to that Angel: "How dare you bring such a curse upon yourself, for it is written: 'Though we, or an Angel from Heaven, preach any other gospel, . . . let him be accursed.'"

Dear reader, if you have been confused and troubled with doubts, and misgivings concerning your soul's salvation and your eternal destiny, let me beg you to go to Him at once, and commit your salvation into His

care and keeping, and I will give you my word for it, that Jesus will fill your soul with peace, and the Holy Spirit will enter your heart and abide in you to comfort you forever. Amen.

—J. E. Heath.

GOD WITH US (Ish. 8-10)

—O—

The Lord's people are never alone—He is with them always, "even to the end of the ages." Mat. 28-20. He knows their desires and motives; every thought, every word and deed; every trial, every foe and danger. With them as a loving Father, providing for and protecting them. With them as the "Lord of Hosts," with all the armies of earth and Heaven at his command to befriend. With them as guide and counsellor; as friend to sustain and comfort; as Saviour to save with everlasting salvation.

He is their creator, preserver and redeemer, and ever "present refuge and help in time of trouble." Ps. 9-15. Ps. 46-1. Ish. 14-4 to 8.

"I will never leave thee nor forsake thee." Heb. 13-5.

"Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Joshua 1-9. We may be assured that, as witnesses and workers for Jesus, He, in the person of the Holy Spirit, will lead us into paths of duty, helpfulness and happiness, if we obey his command, "follow me." If God be for us who can be against us?

One, with God, is a large majority against any and all evil doers.

Fellow Christians, do we realize that God is with us? Are we conscious of His presence? Do our lives bear witness that we "have been with Jesus" and learned of Him? Are our lights "so shining" that others "seeing our good works" may be "constrained to glorify our Father who is in Heaven?"

Let us remember that "all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4-13.

"Be is my only wisdom here,
To serve the Lord with filial fear,
And loving gratitude;
Superior sense may I display,
By shunning every evil way
And walking in the good."

—C. M. Sherrouse.

—BR—

If our Christianity does not save us from our sins in this world it will not save us from their consequences in the next.—Miss. Visitor.

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Continued from page 7

accessions and to have their major Sunday service simply for presenting to God the worship so eminently due to Him. They must at all hazards get the income for keeping all the wheels turning. Nearly everything on Sunday is for the people. They must be attracted and entertained and held and instructed—with God often neglected. Some one has truly said, "We have only to cease talking about ourselves when we go to church and begin talking about God, to get on the right road again."

It might not be the ruinous catastrophe in American Christianity which some might imagine it to be, if all our church buildings, except in some cases, with all their vast paraphernalia and machineries, were burned up, if thereby the Christians would find themselves coming together in "upper rooms" and other improvised places and beginning, in true Pentecostal fashion, to get in worshipful touch with God, hoping for the Spirit's power. But such simple worship will hardly be considered feasible now, because of the size of the local church-budget. The heavy current expenses must be met and therefore entertaining services must be held,—worship or no worship.

Shall we say that a pastor is "strong in the pulpit" who cannot lead his congregation in a genuine worship service?

Think of a vast Christian host, like Southern Baptists, in retreat on the world's battlefield. Our Foreign Mission Board and our Home Mission Board have each sent out a S. O. S. call and our entire co-operative program seems drifting toward the rocks. What a sight for men and angels!

I find myself picturing an alert pastor in his study preparing for his next Sunday's service. In imagination he sees before him his congregation with their restless, burdened, curious hearts. He sees that their one need is to find relief and power in God, by opening their hearts to Him right there in the service—not while he, the preacher, is talking to them, but while they are talking to God; not while he is offering a loud prayer, but while they are praying silently; not while they are singing, unless their singing is a result and expression of a worship already in their heart. That pastor, then, faces the question, "How can I first lead that audience into a consciousness of the divine presence and then lead them into communion with Him—in confession, thanksgiving, praise and petition? How can I get them to listen for a divine message as I read some passages from His Word and in all this worship how can their hearts be so opened to Christ that His Spirit will enter and fill them with His power? Is there a greater question facing our American pastors today? On the answer to that question largely hangs the future of American Christianity.

Ah, what a thrilling moment for a pastor is that moment when he looks out over an audience which he has led into quiet communion. There they sit with hundreds of hearts talking to God, —thanking Him, confessing to Him, praising Him, petitioning Him, adoring Him, listening to Him. What a heavenly triumph for that pastor! It is not achieved at a single effort. Is it not in such a service that the Holy Spirit descends in Pentecostal power? An epoch in some lives will there be created even though the pastor preaches not a word. Some will have gotten a taste of worship which they will repeat day by day.

Suppose this should take place in that church every Sunday and become a blessed habit. The members would then each week look forward to the worship service and the pastor would each Sunday lead them in their much-loved communion. He will then be pastor of a people who more and more are pausing each week-day for their quiet fellowship with the Master. Yes, more and more, those members will be worshipping even during their daily activities. What a high target for a pastor's aim! What lofty themes for his preaching as he lifts up Christ in his infinite attributes, to be worshipped.

But why put off the sermon, in such a service as mentioned above, until the last portion of the hour? If the message proves to be God's message delivered in an atmosphere already made worshipful, why not let it be placed earlier in the service and be followed by a second worship-season? Possibly at the end of the sermon there are souls under conviction needing a quiet opportunity there and then to deal with God. Others may have been made ready for thanksgiving, confession, or petition. The benediction scatters them and oft-times scatters their impressions also. Unless the Spirit can seal those impressions immediately, and promptly direct those impulses to worship, the impressions and desires may gradually disappear. If a sermon does not produce yearnings for instant communion with God of what avail is it? If the audience is saying "What a great sermon!" alas for the sermon and the preacher! If they are saying "What a great Savior!" they will probably be in a mood for immediate worship.

Many people find it easier to join in worship in company with other worshippers than when alone. A young lady here at college speaking of a quiet worship-service which we had one day in chapel, said that previous to that service, for several days, she had not been able to pray regarding a certain matter, but that on that day, with so many of her school mates around her engaged in silent prayer, her heart was opened and she found it easier to pray.

Oh, pastor, there are probably people in your congregation who never pray, or who have stopped praying. Your best place for starting them is in your Sunday service while the others are praying. But if you use the full time in praying yourself aloud, what opportunity do they have? Some Christians have no idea as to how to worship in private, or in public. That Sunday service is your training ground. When will your young people learn heart-worship if they are not trained in that service?

And now this final word. Throughout Christendom the nineteenth anniversary of Pentecost is being celebrated. Will anyone dare to assert that Pentecost, to any appreciable extent, is being repeated in our church services today? Our people do not usually come to church expecting it. They would often be surprised if it should take place. Many people come to church, not so much to worship, as to watch the front.

The early disciples climbed into the upper room each day fired with the one hope of the Spirit's coming that day. They could have entertained themselves in the service with attractive programs, but they yearned for the higher blessing and, lo, they were suddenly transformed into inspired witnesses,—not because of Peter's sermon, but before the sermon was preached. The power in the sermon grew out of the so-called "preliminary" worship-service. At Antioch it was as the Christians "ministered unto the Lord" (not unto the people) that the Holy Spirit filled them and sent forth two of their number, Paul and Barnabas, as foreign missionaries. The Spirit now is ever in the hearts of all true Christians in a church service ready to possess and endue them with power.

But if the people's eyes and thoughts are whipped about by the choir at the front and other varied distractions and if the pastor seems unmindful of the supreme worship idea, what opportunity or inducement does the Spirit have for doing His work?

Oh, shall not the one purpose of our Sunday services be that the people shall unitedly so open their hearts in worship that the Spirit, there in the service, will come in and fill them with power? Are not our greatest pastors those who can conduct such a service? Let us have other kinds of services on Sunday, if it must be, but surely one service—and the chief one—should be a worship service.

Some may say that our pastors are not equal to the undertaking, but I believe they are,—if their congregations will respond. It may be that our churches are demanding from the pastors the present type of preaching-service, with its

varied items of popular and ritualistic attractions, rather than a service of genuine heart worship, and the responsibility for our present plight may rest largely with the church members. Is that the true explanation, or not? Who are holding back the tides of power,—the pastors, or the churches?

—BR—

Dr. A. C. Cree, for fifteen years mission secretary of Georgia Baptists, becomes pastor of First Church, Salisbury, N. C.

—BR—

Rev. W. A. Roper, former pastor at Tylertown, Miss., is now located at Meridian, Miss., 1709 36th Ave.

—BR—

We regret to note the recent illness of Dr. Livingston Johnson, Editor of the Biblical Recorder. The world needs such men as he is.

—BR—

A committee in Congress secured from John J. Rascob, chairman of the Democratic National Committee, the information that he contributed \$65,000 to the Association Against the Prohibition Amendment, and that he is a member of the Board of Directors of the Association. He announces that he does not intend to resign as chairman of the Democratic Committee. All this information throws light on some things that are past and will help to guide those who oppose liquor in their future conduct.

—BR—

Professor C. S. Moulder, head of the Department of History, Clarke Memorial College, it seems, is being kept busy delivering commencement sermons and graduating exercises. On April 6 he preached the commencement sermon at Burnside, Mississippi. On the 13th he will go to Bond High School, Winston County, where he will deliver the commencement sermon at 11 o'clock. April 20 he will preach the sermon for Shady Grove School, Neshoba County, at 11 o'clock, and at House School, Neshoba County, at 7:30 o'clock. On the 17th he is to deliver the graduating address at Bond High School in Neshoba County.

—BR—

We sat on our front portico Sunday afternoon on the highway that passes through Clinton and with watch in hand counted the number of automobiles that passed the door in three minutes. There were fifteen of them in three minutes. This is at the rate of 300 an hour. That rate was kept up for a good part of the afternoon, not in the city but on the highway passing through the country. We had heard at eleven o'clock a sermon on foreign missions, and the distressing condition of our board in Richmond. Have these things any connection? Are we spending our money in joy rides and luxury while souls go down to an unending hell for lack of the gospel? How shall they hear without a preacher? How shall we answer these questions in the day of judgment? Have we become "past feeling"?

—BR—

Recently a group of laymen purchased The Baptist of Chicago from the Northern Baptist Convention, whose organ it has been for the past ten years or more. Now they have secured the services of Dr. Robert A. Ashworth, pastor in Yonkers, N. Y., as editor. He assumes the new duties Oct. 1st, succeeding Dr. U. M. McGuire, who declined the heavy responsibilities of this office. The newly elected editor like the first editor of The Baptist, Dr. Earl, was born in Scotland. He has been nine years pastor in Yonkers, and has been prominent and active in the work of Northern Baptists. He is an alumnus of Columbia University and of Union Theological Seminary. Dr. Ashworth has been interested in promoting unity if not union among the denominations, and is author of a book, "Union of Christian Forces in America". He is the representative of the Northern Baptist Convention on the Federal Council of Christian Churches, and a member of the committee of the Northern Convention on relations with other religious bodies.